OCTOBER 1805.

ART. CXXXVIII. *The Life and Pontificate of Leo X. By William Roſcoe.* 4 vols. 4to. Price 6s. 6d. Cadell and Davies, London. 1805.

MANY of our readers will doubtleſs recollect, that when Mr. Roſcoe had attained a high and merited degree of celebrity, by the publication of his Life of Lorenzo de' Medici, the cultivators of polite literature were ſanguine in their expectations that he would purſue the career which he had ſo happily begun, and proceed to develope the intereſting events of the æra of Leo X. That period of hiſtory had long been regarded as a ſubject worthy of the moſt ſplendid talents; and it was unanimouſly agreed, that the biographer of the father had proved himſelf equal to the taſk of appreciating and recording the merits of the ſon. From a paſſage which occurs in the ſecond page of his preface, it appears that Mr. R. was not inſenſible of the virtual claim which was made upon him by the general voice; and that having been induced by this conſideration to undertake, he was encouraged by the liberal communication of valuable documents to proſecute, the important work, of the contents and nature of which we ſhall endeavour to give our reader a correct, though neceſſarily an inadequate idea.

The general plan of theſe volumes exhibits an union of biography with hiſtory. In the firſt number of our Journal, we had occaſion to ſtate the circumſtances which will, in our opinion, juſtify this mode of compoſition. We there obſerved, that "when the ſubject of a biographical memoir has acted a conſpicuous part in public life, his private hiſtory is ſo intermixed with the hiſtory of his country, that the one is abſolutely neceſſary to the illuſtration of the other." If this canon be correct, Mr. R. is fully entitled to enter at large into the ſtate of Italy and of Europe, which had ſo much influence on the fortunes of Leo X. and which was alſo in no ſmall degree modified by the actions of that pon-

tiff. Even when the power of the papal ſee had begun to decline, the perſonal character of an individual pope had conſiderable weight in political tranſactions; and it is well known that Leo X. in particular conſtantly interpoſed, and frequently with deciſive effect, in the conteſts which, during his pontificate, took place between the European Powers. The ſecret cauſes and the progreſs of theſe conteſts, therefore, it was the duty of his biographer to inveſtigate; and when Leo is conſidered as the great patron of learned men, it is obvious, that the recording of the tranſactions of his life affords ample and legitimate ſcope for the application of that accurate and extenſive knowledge of literary hiſtory of which Mr. R. had given ſuch ſatisfactory indications in his Life of Lorenzo de' Medici.

Having thus given the ſuffrage of our approbation to the general plan of Mr. R.'s work, we ſhall proceed ſuccinctly to mention the principal ſources whence he has derived his hiſtorical and literary information, of which he gives a detailed account in his preface. The Life of Leo X. by Paulus Jovius, which has long been in the hands of the learned, has ſupplied him with many leading facts. He ſeems to have derived important aſſiſtance from a work publiſhed on the ſame ſubject by Monſignore Angelo Fabroni, principal of the Univerſity of Piſa, in one volume 4to; the appendix to which contains a rich fund of documents. In treating of the general affairs of Europe, he could not fail to avail himſelf of the Hiſtory of the League of Cambray. The profound Guicciardini and the accurate Giannone have furniſhed him with valuable information relative to the wars of Naples, in the narration of which he has alſo enlivened his pages by facts ſupplied by the *naiveté* of Philip de Commines. That laborious compilation, the Annals of Muratori, has provided him with a continued clew to guide him through the intricacies of hiſtoric facts; and Gordon's Life of Alexander VI. and of Cæſar Borgia has afforded him abundance of anecdotes relative to the conduct of thoſe heirs of everlaſting infamy. An extenſive variety of other hiſtorical works of high character are quoted as his vouchers. Theſe works it is not in our province to enumerate, but we may be permitted to ſtate, that upon a careful obſervation of his references (for the frequency and particularity of which he merits the higheſt commendation) we are ſatisfied that he has well fulfilled the firſt duty of an hiſtorian, in conſtantly applying for information to the beſt authorities.

Among the literary hiſtorians to whoſe labours he acknowledges himſelf to be greatly indebted, he particularly diſtinguiſhes

tinguiſhes Tiraboſchi and Mazzuchelli. He has not, however, implicitly embraced the opinions of Italian critics, concerning the merits of their learned countrymen; but he profeſſes to have "made it an invariable rule in the accounts which he has given of the writings and character of men of literary eminence, as far as his opportunities would permit, to reſort for information to their own works, and to found his opinions and draw his deductions from them, rather than from thoſe of any ſubſequent writer."

But beſides the printed documents ſupplied by the ſtores of his own library, or by the urbanity of the lovers of literature, Mr. R. has been ſo fortunate as to procure copies of ſome intereſting papers relative to the private hiſtory of Leo X. which have hitherto been inacceſſible to the public. Among theſe the moſt important are tranſcripts of letters lodged in the archives of the Palazzo Vecchio at Florence, for the communication of which he politely acknowledges his obligations to Lord Holland. To the Canonico Bandini, late principal librarian of the Laurentian library, he alſo profeſſes himſelf to be indebted for ſeveral ſcarce and valuable documents, both printed and MSS. By the friendly attentions of John Johnſon, Eſq. he has been enabled to procure many important materials from the Vatican: and the Rev. William Shepherd, the author of the Life of Poggio Bracciolini, extracted for his uſe, from copies of the diary of Paris de Graſſis, Maſter of the Ceremonies to Leo X. which are preſerved in the French *Bibliotheque Nationale*, ſeveral curious anecdotes relative to the private life of that pontiff; and particularly an account of the ſingular circumſtances which attended his death. Mr. R. gratefully records in his preface the names of ſeveral other gentlemen, who, by the communication of ſcarce and important hiſtorical and literary documents, have evinced their readineſs to promote his arduous undertaking.

From thoſe various quarters Mr. R. has collected a maſs of materials, the examination and arrangement of which muſt have given occaſion to the exertion of no ordinary degree of induſtry, ſagacity, and good taſte.

In the firſt chapter of his work, Mr. R. treats of the early years of Giovanni de' Medici, who was born at Florence on the 11th day of Dec. 1475. After giving a ſuccinct account of the ſtate of Europe at that period, into which he has introduced an able diſquiſition on the peculiarities of the papal government, he adverts to the reaſons which induced Lorenzo de' Medici to deſtine Giovanni to the church. From inconteſtible evidence it appears, that, from the very birth of his ſon,

Lorenzo had in view the high dignity to which he was afterwards elevated. So great at this time was the influence of the family of Medici, that ſoon after Giovanni had attained his ſeventh year he received the tonſure, and was declared capable of holding eccleſiaſtical preferments. In the following year he was appointed, by Louis XI. king of France, abbot of Fonte dolce, and not long after that Sixtus IV., once the moſt inveterate enemy of his houſe, beſtowed upon him the inveſtiture of the rich monaſtery of Paſſignano.

On the death of Sixtus, Giambattiſta Cibò ſucceeded to the pontifical chair, by the name of Innocent VIII. This event inſpired Lorenzo with ardent hopes of the ſpeedy advancement of his ſon to ſtill higher eccleſiaſtical honours. With a view of ſtrengthening his intereſt with the new pontiff, in the year 1487 he married his daughter Madalena to a ſon who had been born to Cibò before he had embraced the clerical profeſſion; and, relying on the ſtrength of this family connexion, he exerted all his influence with Innocent and the cardinals to procure admiſſion for Giovanni into the Sacred College.

From the diſpatches of Lorenzo, which are ſtill preſerved in the archives of Florence, Mr. R. has been enabled to trace the moſt minute particulars of this intrigue. Referring our readers for theſe particulars to Mr. R.'s work, we ſhall content ourſelves with ſtating, that, on the 9th of March 1488, Lorenzo was amply repaid for all his anxious cares on behalf of his ſon, by receiving the welcome intelligence, that Giovanni was elevated to the dignity of a cardinal, by the title of S. Maria in Domenica. The joy of the father on this occaſion is naturally and ſimply expreſſed in a letter to his agent at Rome, which forms a ſtriking contraſt to an elaborate and pedantic epiſtle which Politiano at the ſame time addreſſed to Innocent, and which, as Mr. R. juſtly obſerves, "is not calculated to encreaſe our favourable opinion of his judgment, as, in attempting with too great earneſtneſs to convince the pope of the rectitude of his conduct, it betrays a ſuſpicion that ſuch conduct ſtands in need of juſtification."

In extenuation of that violation of propriety which cannot but ſtrike every impartial mind, at the idea of the elevation of a youth of thirteen to the dignity of the purple, Mr. R. pleads the extraordinary accompliſhments which Giovanni could not have failed to acquire in the houſe of his father, which was the center of literature and of juſt taſte. From the united efforts alſo of ſuch able tutors as Politiano, Bernardo da Bibbiena, Demetrius Chalcondyles, and Petrus Æginetа,

neta, no common reſult could be expected; and it appears, that in point of fact, the juvenile cardinal was learned, accompliſhed, grave, and diſcreet, to a degree far beyond the promiſe of his years.

"But whilſt (ſays Mr. R.) it may be preſumed, that the ſubſequent honours and ſucceſs of Giovanni de' Medici are to be attributed in a great degree to his early education, and to the advantages which he poſſeſſed under his paternal roof, it muſt be allowed, that thoſe defects in his eccleſiaſtical character, which were afterwards ſo apparent, were probably derived from the ſame ſource. The aſſociates of Lorenzo de' Medici were much better acquainted with the writings of the poets, and the doctrines of the antient philoſophers, than with the dogmas of the Chriſtian faith. Of the followers of Plato, Lorenzo was at this time conſidered as the chief. He had himſelf arranged and methodized a ſyſtem of theology which inculcates opinions very different from thoſe of the Romiſh church, and in a forcible manner points out the object of ſupreme adoration as one and indiviſible.* Hence, it is not unlikely that the young cardinal was induced to regard with leſs reverence thoſe doctrinal points of the eſtabliſhed creed, the belief of which is conſidered as indiſpenſable to the clerical character; and hence he might have acquired ſuch ideas of the ſupreme being, and of the duties of his intelligent creatures, as in counteracting the ſpirit of bigotry, rendered him liable to the imputation of indifference in matters of religion. A rigid economy in his houſehold was certainly not one of the firſt qualifications of Lorenzo, and the example of the father might perhaps counteract his precepts in the eſtimation of the ſon; whoſe liberality in future life, too often carried to profuſion, reduced him to the neceſſity of adopting thoſe meaſures for the ſupplying his exigencies, which gave riſe to conſequences of the utmoſt importance to the Chriſtian world. From the ſplendid exhibitions which were frequently diſplayed in the city of Florence, he probably derived that reliſh for ſimilar entertainments which he is ſuppoſed to have carried, during his pontificate, to an indecorous, if not to a culpable exceſs; whilſt the freedom and indecency of the ſongs with which the ſpectacles of Florence were accompanied †, of many of which Lorenzo was himſelf

* "V. L'Altercazione, Capitolo. This, together with other poems of Lorenzo de' Medici and ſeveral of his contemporaries, has been given to the public by Meſſrs. Nardini and Buonaiuti, in an elegant volume under the title of 'Poeſie del Mag. Lorenzo de' Medici, e di altri ſuoi amici e contemporanei.' Londra, 1801, 4to."

† "The Canti Carnaſcialeſchi, and Canzone a ballo, of which ſome account is given in the Life of Lorenzo de' Medici. i. 304. 307. 4to. ed."

ſelf the author, could ſcarcely have failed to baniſh at intervals that gravity of carriage which the young cardinal was directed to ſupport, and to ſow thoſe ſeeds of diſſipation which afterwards met with a more ſuitable climate in the fervid atmoſphere of Rome."

Though Innocent had thus acceded to the preſſing entreaties of Lorenzo, by elevating his ſon to ſuch premature promotion, he had the diſcretion to ſtipulate, that for the ſpace of three years the cardinal de' Medici ſhould not aſſume the inſignia, or be permitted to diſcharge the offices of his rank. During this interval, Giovanni repaired to the univerſity of Piſa, where he applied himſelf to the ſtudy of the civil and pontifical law. The term of his probation (which his father had in vain endeavoured to ſhorten) being expired, he was by the ceremony of inveſtiture, which was performed at the monaſtery of Fieſole, admitted among the princes of the Chriſtian church. On the 22d of March 1492 he repaired to Rome, where he was received with every teſtimony of reſpect by the pope and his brother cardinals. Of the more eminent of the latter, Mr. R. gives a brief notice, which, with ſome obſervations on the indication of approaching diſturbances in Italy, cloſes the firſt chapter of his work.

Having thus introduced the cardinal de' Medici into the conſiſtory, Mr. R. proceeds, in the ſecond chapter, to lay before his readers a view of the ſtate of literature in Italy at that period. The reſult of his details on this head is, that whilſt the city of Rome, in conſequence of the ſavage hoſtility of Paul II. againſt all men of cultivated minds, was almoſt deſtitute of ſcholars, the courts of Naples and Ferrara were adorned by a numerous aſſemblage of learned men, of whoſe characters and writings we find in this chapter an elegant and diſcriminating account. In this rich repoſitory of the treaſures of literary hiſtory, we diſtinguiſh as particularly intereſting, the notices of Pontano and Sannazaro, of the two Strozzi, of Lionardo da Vinci, and Petrus Crinitus. But the lovers of claſſical learning will be eſpecially gratified by the memoirs of Aldo Manuzio, to whoſe ſcholarſhip, induſtry, and public ſpirit, they are indebted for ſo many elegant and correct editions of the monuments of antient literature.

Returning to the more immediate hiſtory of the cardinal de' Medici, in the third chapter of his work, Mr. R. records the death of Lorenzo de' Medici, which took place April 8th 1492. Upon this event the cardinal repaired to Florence, to ſupport the intereſts of his family. His anxiety on this head,

however, ſeems to have been ſuperfluous. So grateful were the citizens of Florence to the memory of Lorenzo, that, before the arrival of Giovanni, they had beſtowed all the honours and offices held by their late much lamented chief upon his eldeſt ſon Piero.

At the expiration of little more than three months after the time of his arrival at his native city, the cardinal de' Medici was ſummoned to Rome by the intelligence of the declining ſtate of the health of the pontiff, who expired on the 25th day of July 1492. On the 11th day of Auguſt enſuing, the vacancy in the papal chair was filled by the election of Roderigo Borgia, too well known to future times by his pontifical appellation of Alexander VI. As the cardinal de' Medici had not concurred in this choice with the majority of the conclave, his knowledge of the revengeful diſpoſition of the new pontiff led him to conſider himſelf as by no means free from danger whilſt he was in his power; and he accordingly withdrew to Florence, where he truſted, that, protected by the eſteem and affection of his countrymen, he would be enabled to live in ſafety and tranquillity. This expectation, however, was proved by events to be deluſive. In common with multitudes of his contemporaries, he was deſtined to undergo ſevere afflictions, in conſequence of the wickedneſs of an individual, whoſe hiſtory affords a ſtriking example of the atrocious acts to which man is ſtimulated by ambition, and of the miſeries which he not unfrequently brings upon himſelf by the indulgence of that evil paſſion.

Lodovico Sforza having uſurped the throne of Milan, to the excluſion of his nephew Gian Galeazzo, whom he long treated with indignity and at length removed by poiſon, was ſo apprehenſive of being diſturbed in his ill acquired poſſeſſions by Ferdinand of Arragon, king of Naples, who was allied by blood to the widow and children of Gian Galeazzo, that he excited Charles VIII., king of France, to aſſert his title to the Neapolitan crown, as repreſentative of the houſe of Anjou. The limits to which we are neceſſarily confined will not permit us to preſent our readers even with the *ſumma faſtigia* of Mr. R.'s maſterly narration of the political negotiations which enſued upon Charles's liſtening to the ſuggeſtions of Sforza; and of the cauſes and circumſtances of the aſtoniſhing ſucceſs which enabled him to carry his victorious ſtandard to the very extremity of Italy.

Referring, for the preſent, to the fortunes of the cardinal de' Medici, we muſt content ourſelves with ſtating, that his brother Piero, eſpouſing the cauſe of the king of Naples, exerted his utmoſt endeavours to induce his countrymen to take

up arms in support of that monarch. But, with the genius of Lorenzo, the authority of his family had become extinct. The views of Piero were frustrated by the influence of a rival faction; and the French army had advanced to Sarzana, before any preparations of moment had been made for the defence of the republic. In these critical circumstances, Piero, emulating the conduct of his father in a similar situation, repaired in person to the French camp, and endeavoured, by timely concessions, to deprecate the wrath of the invader. On this occasion his enemies, availing themselves of his absence, and encouraged by his pusillanimity, so wrought upon the minds of the populace, that on his return to Florence he found at the gates of that city a strong body of men, headed by the magistrates, who were determined to refuse him admittance.

"This circumstance (says Mr. R.) occasioned a general clamour and commotion, in which the friends of the Medici, who attempted to suppress the tumult, were insulted and plundered; whilst Piero, with difficulty, escaped the resentment of the populace.

"In the mean time, the cardinal, less obnoxious to the people than his brother, endeavoured to conciliate their favour by pacific remonstrances, and by the cry of *Palle, Palle*, in reference to the arms of his family. But the charm which had lasted so many years, was now broken; and these words, which had seldom been heard without producing a favourable effect, only served to excite additional indignation. The clamour and violence of the populace increased; the alarm-bell rang; the prisoners were set at liberty; the farther progress of the cardinal was prevented by impenetrable crowds, whilst Piero and his attendants were threatened with an attack of stones, from the windows and roofs of the houses. The fate of the Medici hung on the decision of a moment; and Piero had to determine, whether he would try the event of arms in the bosom of his native place, or abandon the city, and seek a refuge in some other part of Italy. Of these expedients, he adopted the latter; but, by an unaccountable fatality, instead of resorting to the French camp, where he would probably have obtained the favour and protection of Charles, for having complied with whose requisitions he had been obliged to quit the city, he passed, with his brother Giuliano, through the gate of S. Gallo, and took the road to Bologna*. The cardinal, either not equally alarmed at the danger, or more reluctant to quit his native place, was the last of the brothers who left the city. Finding, however, that the populace were proceeding to the utmost extreme of violence, he divested himself of the insignia of his rank, and, assuming the habit of a Franciscan, passed, without being recognized, through the midst

* "This event occurred on the ninth day of November, 1494. Nardi, lib. i. p. 13."

midſt of the exaſperated multitude, to the convent of S. Marco, where he hoped to find a temporary ſhelter, in a building erected and endowed by his anceſtors. In this, however, he was diſappointed; the monks having, with ſingular ingratitude, refuſed to admit him within their gates. Repulſed from the only quarter on which he relied for protection, he immediately abandoned the city, and haſtening into the ſecret receſſes of the Appennines, effected his retreat, and joined his brothers at Bologna *.

"No ſooner had the Medici quitted the city, than the rage of the populace broke out in open acts of violence. The palace of the Medici, and the houſes of ſeveral of the chief officers of the ſtate, who were ſuppoſed to be favourable to their party, were attacked and plundered. The reſidence of the cardinal, in the diſtrict of S. Antonio, experienced a ſimilar fate. But a circumſtance which cannot fail to excite the regret of every friend of the arts, is the deſtruction of the garden of S. Marco, eſtabliſhed by the liberality and perſonal attention of Lorenzo the Magnificent, as an academy for the promotion of ſculpture; the repoſitory of the fineſt remains of antiquity, and the ſchool of Michael Angelo. We might have pardoned the expunging of the figures of the rebels, painted on the walls of the palace, in the year 1434, or the obliteration of the labours of Andrea del Caſtagne, commemorating the conſpiracy of the Pazzi, in 1478; but the deſtruction of this collection, was an irreparable misfortune to the progreſs of true taſte, as yet in its earlieſt infancy; and was poorly compenſated by the figure of Judith, executed by Donatello, at the requeſt of the Florentines; and placed at the gate of the palace, as an emblem of the deſtruction of a tyrant †."

In conſequence of this melancholy reverſe of fortune, the children of Lorenzo de' Medici were reduced to the neceſſity of applying for protection to ſuch of their friends as poſſeſſed ſufficient influence in any of the ſtates of Italy to procure them

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* "Ammirato, Ritratti d' huomini di Caſa Medici. Opuſc. v. iii. p. 65. To the ſhort period which elapſed between the death of Lorenzo and the expulſion of his ſon Piero, we may refer the Latin poem of Lorenzo Vitelli, intitled Arborea; in which, under the allegory of a vigorous and fruitful tree, he deſcribes the flouriſhing family of the Medici; not aware of the ſudden blight which it was ſhortly to experience. v. Carm. illuſtr. Poet. Ital. vol. xi. p. 386."

† "Ammirato, Iſtorie Fiorentine. vol. iii. p. 223. The diſperſion of the library of Politiano followed ſoon after the exile of the Medici. The learned admirers of this great man will perhaps be gratified with the inventory of the MSS. and other effects, found in his poſſeſſion at the time of his death, taken by the celebrated and learned Greek, Joannes Laſcar, and which has not before been printed. v. Appendix, No. XXXII."

them an asylum. After having in vain attempted to establish themselves at Bologna, the illustrious exiles separated; and Piero having fled to Venice, the cardinal repaired to Pitigliano, and afterwards to Castello, where he was hospitably entertained by the Vitelli, who then held the sovereignty of that city.

The contemplation of the process of retributive justice is so pleasing to the human mind, that we are persuaded the public will peruse, with lively interest, Mr. R.'s fourth chapter, in which, after tracing the victorious progress of Charles VIII. to Naples, and depicting the enormities of which that monarch and his troops were guilty, in their conduct towards the inhabitants of the unfortunate provinces which were reduced to their subjection; he tells how the proud invader was terrified from the pursuit of his ambitious projects by a combination of the states of Italy; and how, after suffering extreme distresses in his retreat through that country, he returned to France, "with the remains of his army, plundered, diseased, and reduced to less than one-fourth of its original number." We wish we could, consistently with the object of the present critique, enlarge upon this subject. But, reflecting that many topics await our notice, which are more immediately connected with the actions of the cardinal de' Medici, we shall only observe, that the events recorded in this chapter strongly recal to our recollection the transactions of our own times; and that this circumstance gives additional interest to the picture which is here delineated, of the desolation spread through the most fertile districts by the rapacity of an invading army. We doubt not but that this interesting work will speedily be translated into the Italian language. In that case, when the Tuscan, the Roman, or the Neapolitan scholar peruses the following observations on the consequences of the expedition of Charles VIII. he will hardly be persuaded that they are suggested by the events of days of yore.

"Thus terminated the celebrated expedition of Charles VIII. against the kingdom of Naples; an expedition originating in puerile ambition, conducted with folly and rapacity, and ending in the dissipation of the revenues of his crown, and in the destruction of his army. That he accomplished his object, is the boast of the French historians; but it is easy to perceive, that the successes of Charles VIII. are not to be attributed to his courage or to his abilities, but to the weak and irresolute conduct of his adversaries, the selfish and temporising policy of the Italian states, and above all, to the odium excited against the house of Aragon, by the cruelties exercised by Ferdinand I. and his son Alfonso, on their subjects. If these advantages could have been countervailed by any

any miſconduct of his own, the defeat of Charles had been certain. Such were his neceſſities in the commencement of his undertaking, and ſuch the difficulties with which he provided for his ſoldiery, that he was not only obliged to borrow money at a moſt exorbitant intereſt, but even to plunder his friends and allies. The time choſen for his enterprize, could not indeed have been more favourable to his views; for many cauſes had concurred to diſguſt the people of Italy with their rulers, and had led them to regard the French as their friends and deliverers, and as a nation, on whoſe honour and good faith they could place the moſt perfect reliance; but this error was not of long duration; and the cruelty and diſorder which diſtinguiſhed the march of the French army, ſoon convinced their partiſans and admirers, that the expected change was not likely to promote their happineſs. The irruption of the French, ſeemed to be the extinction of all literature in Italy*. The example of a weak and licentious monarch, corrupted his followers. An incredible degree of debauchery and proſtitution prevailed. The reſtraints of modeſty, the ties of morality, the voice of religion, were all equally diſregarded; and the hand of providence almoſt viſibly interfered, to puniſh by the ſcourge of a loathſome and deſtructive malady, thoſe enormities which no other motives could reſtrain."

ART. CXXXIX. ΞΕΝΟΦΩΝΤΟΣ ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ ΒΙΒΛΙΑ Δ. *Xenophontis Memorabilium Libri IV. A Gulielmo Benwell.*

[*Concluded from page* 243.]

WE haſten to reſume our account of the text of the two laſt books of the Memorabilia as it ſtands in the preſent edition. Perhaps we might have excuſed ourſelves from proceeding beyond the fixth chapter of the third book, as with

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" * ' Neſcio quo fato ſuperiore anno evenerit, quo Francorum rex Carolus, Italiam cum infeſto exercitu et inſtructis copiis invaſit, ut principes viri in literis, atque in ſummis diſciplinis clariſſimi perierint: hoc eſt, Hermolaus Barbarus, Io. Picus Mirandula, et An. Politianus; qui omnes in ipſo ſtatim Francorum adventu et conatibus, immaturo obitu, ad ſuperos conceſſerunt. Sedenim literæ ipſæ, ac ſtudium bonarum artium, ſimul cum Italiæ libertate, cœperunt paulatim extingui, barbaris ingruentibus, cum deeſſent hi homines, qui illas, ſuo patrocinio, aſſiduiſque ſtudiis, mirificè foverent. Qualis inter alios vir ſumma ſapientia et egregio animo Laurentius Medicis * * * * Quæ res monere interdum me ſolet, quam brevi tempore fortunæ ratio commutetur, quamque iniquè nunc agatur cum bonis ſtudiis; ſiquidem pro melioribus diſciplinis, vitia, pro humanitate et officiis, bella et cædes ſuccreverunt.' Crinitus, de honeſtâ diſcipl. lib. xv. cap. ix."

with that Mr. B.'s labours end. But in the remainder of the text no particular edition is rigidly adhered to, though that of Schneider is profeſſed to be its baſis*. It ſeemed therefore to have a fair claim upon our attention.

Lib. III.

Cap. i. ſect. 4. *καὶ ἐὰν μὴ καθαρίζῃ.*] Wells. Simps. Zeun. Edw. Stroth, & Weiſke *κἂν*, which we prefer, as we have *κἂν μὴ ἰατρεύῃ, κἂν μηδεὶς αὐτὸν ἕλκηται* &c. in the ſame paragraph.

Sect. 8. *ὑπο δὲ τῶν ὠθῶνται.*] The old editions have *ὑπὸ μὲν αὖ τῶν ἀγῶνται, ν. δ. τ. ὠθῶνται.* In this ſituation *αὖ* is clearly inadmiſſible. MS. 1. reads *ὑπὸ δ. αὖ. τ. ὠθῶνται*, and the paſſage has been thus edited by Zeun. Stroth. & Weiſke: "quæ quidem ſcriptura," ſays Mr. B. "non valde diſplicet, præterquam quod particula *αὖ* male præcedit *τῶν* cum proximo loco ante *ὠθῶνται* poni debeat." It does not ſeem probable, indeed, that *αὖ* is from a blundering tranſcriber, whoſe cuſtom is to ſubſtitute a more common form of expreſſion for one that is leſs ſo. But we muſt know what is the reading of other MSS. none of which *ſeem* to have been conſulted on this paſſage, before we can decide upon the queſtion. Mr. B. has alſo printed *ἐν μέσῳ δὲ*, ex MSS. Stob. Ox. Vat. 1. & B. vulg. *ἐν δὲ μέσῳ*, quod metro proprius. Is not this almoſt too nice a point for the judgement of our modern ears?

Sect. 10. *Τί ἂν*; *σκοπῶμεν.*] "Ita Edd. vett. & MS. Stob. Hanc lectionem egregie confirmat adoleſcentis reſponſum *Βέλομαι.* conf. c. 5. ſ. 1. Vulgo *Τί ἂν ἀ σκοπῆμεν.* Sed in hac forma uſitatior eſt aoriſtus indicativi, quam præſens." Benw. But the paſſage to which Mr. B. refers us, is by no means ſimilar; for in that we have *βέλει οὖν . . . . . ἐπισκοπῶμεν.* Nor is his objection to the preſent indicative valid; it is uſed in the very ſame manner (as Weiſke alſo has obſerved) Hiſt. Græc. L. iv. c. 1. ſ. 2. *τὸν δ' υἱὸν ἐώρακας αὐτοῦ ὡς καλός ἐστι*; *Τί δ' ἀ μέλλω*; &c. We do not, however, mean to condemn the reading preferred by Mr. B., we mean only to ſhow that his reaſoning in its favour is inconcluſive.

Sect. 10. *Οὐ τοίνυν . . . . . εὐαιρεῖσι ἂν εἶεν.*] Theſe words are very properly conſidered by Mr. B. as compriſing the reply of Socrates; a circumſtance which had eſcaped the obſervation of Zeunius. Weiſke ſeems to have ſeen this, without however fully underſtanding their force and meaning. He has, in conſequence, inſerted after *εἶεν, ἄλλ' εἶεν*, attributing the two

* "Textus quod defuit cum var. lect. e Schneidero aliiſque deſumptum eſt." Tit.

two laſt words to the youth with whom Socrates is converſing. But this is to corrupt, not to reſtore, his author's text; a liberty indeed which he often takes, ſometimes without even apprifing the reader that he has done ſo.

Sect. 11. τῶν ταξέων;] This is infinitely ſuperior to Zeunius's ταγμάλων, both as affording a ſenſe better ſuited to the author's reaſoning, and as approaching more nearly to the reading of MSS. and Edd. all of which have τακτέων.

Ibid. ἅτε τάττειν ἅτε ἄγειν.] "Vulgo λέγειν. Sed quia hic proprie de re militari agitur, nec minus ad tacticen refertur agminis ducendi quam aciei inſtruendæ, ratio, idcirco lectionem Stobæi, quæ comprobatur etiam a MS. Stob. Ox. Beſſar. & Vat. 1. alteri præferendam duxi. Eandem ante nos recepit Zeun. Stephano aliiſq. viris doctis ſuadentibus. Nec tamen mihi adeo diſplicet altera ſcriptura λέγειν. Poterat enim commodiſſime ſimilitudo ex arte in omni imperio populari ſemper maximi habita peti. Imo vero alii auctores ſæpe utramq. artem, imperatoriam ſc. et oratoriam inter ſe contulerunt. λέγειν eſt in A. B. C. E." Benw. Surely this reaſoning is weak and futile: λέγειν can have no place here. Socrates confines his argument to military tactics, and makes no ſort of compariſon between generalſhip and oratory. The authority of MSS. we are always diſpoſed to reſpect, when confidence can be placed in them. But A and Λ approach ſo nearly in form, that ΑΓΕΙΝ may eaſily have been written for ΑΓΕΙΝ, and would with equal facility degenerate into ΛΕΓΕΙΝ.

Cap. ii. ſect. 2. αἰχμητής τε κρατερὸς ἂν εἴη.] The generality of MSS. and editions read αἰχ. τ. καὶ κραιερὸς ἂν εἴη; Mr. B. has followed Hindenburgh in expunging καὶ, we think rightly. Weiſke has alſo omitted it.

Cap. iii. ſect. 7. Τί γάρ;] Mr. B. has very juſtly cenſured Zeun. for changing γὰρ into δὲ, on the queſtionable authority of Stobæus. He defends πλείους alſo with great propriety. We ſee, however, no reaſon to ſuppoſe that Zeunius imagined ὡς πλεῖσον or πλεῖστα βάλλειν capable of meaning *quam longiſſime jaculari*. He evidently underſtood the phraſe to mean quam *ſæpiſſime* jaculari, as his quotation de Mag. Eq. 1. 6. proves.

Sect. 14. ὡς πολὺ ἂν κῦτο διενέγκοιεν τῶν ἄλλων, &c.] No paſſage in any author has given occaſion to a greater variety of opinions than this. Steph. propoſed to read κἂν τοῦτο. Leunc. καὶ καλὰ τοῦτο. Hinden. for διενέγκοιεν would ſubſtitute διενέγκοι ἄν. Reiſke would omit ὡς and write π. α. κ. τ. διαντγκεῖν. Benwell defends the commonly received reading. For our own parts, bold as the aſſertion may appear, we believe all critics and commentators to have been miſtaken, in ſuppoſing that

that εἰ νομίσειαν ταῦτα ποιοῦντες, &c. form a part of the question put by Socrates. We have no doubt that they constitute a part of the reply; and we are of opinion that the passage should be thus written: Οὐκοῦν ὅιει, ἔφη, καὶ τοῦ ἱππικοῦ τοῦ ἐνθάδε εἴ τις ἐπιμεληθείη, ὡς πολὺ ἂν ᾖ τοῦτο διενέγκοι ἂν τῶν ἄλλων ὅπλων τε καὶ ἵππων παρασκευῇ, καὶ εὐταξίᾳ, ᾗ τῶ ἑτοίμως κινδυνεύειν πρὸς τὰς πολεμίας; Εἰ νομίσειαν ταῦτα ποιοῦντες ἐπαίνε καὶ τιμῆς τεύξεσθαι εἰκός γε ἔφη. i. e. "Do you not think that if any man attended to our cavalry, they also would be superior to those of other states, in arms, horses, discipline, and readiness to expose themselves to danger in attacking their enemies? If by so doing they expected to obtain honour and applause, I think it likely, said he." νομίσειαν, and ποιοῦντες refer to ἱππεῖς, included in τὸ ἱππικὸν, in the same manner as αὐτούς L. i. c. 4. f. 18. refers to θεούς included in θεῖον.

Cap. iv. sect. 4. μαχεμένους.] Mr. B's. reading is supported by Cod. A. Ernest defends μαχομένους, because a change of tense is sometimes met with in approved authors. We are of opinion, however, with Mr. B. that many of the examples brought to support it, may be justly suspected to be mere errors of the copyists.

Sect. 8. ἑκασα τοῖς ἐπιτηδείοις.] This is taken from Vat. 1. Flor. E. The generality of editions have ἑκάστες ἐπιτηδείες, without any tolerable meaning. Junt. & Stob ἑκάστες ἐπιτηδείοις. Marg. Steph. Vat. 2. Flor. A. B. C. ἑκάσοις ἐπιτηδείοις. Zeunius edited on conjecture ἑκάστοις τὰ ἐπιτήδεια, which in point of sense coincides with the reading adopted by our editor. Weiske has corrected the reading of Vat. 1. & Flor. E. into ἕκασα τοὺς ἐπιτηδείους, but without warrant or necessity.

Sect. 11. ἐνεργῶς.] Benwell has very properly retained the commonly received reading, which has the support of Vat. 1. and 4 Flor. MSS. It is not only equally good with the ἐναργῶς of Ernest. and MS. 1. but in our opinion is much superior to it.

Sect. 12. Τὸ μέγιστον.] Hindenburgh thought that δὲ should be inserted; and Zeunius, on the authority of Castal. has received that particle into his text; but we think with Benwell, that it is improper in this place. The editor has also adopted Ernesti's οἷς οἱ (vulg. ὅσοι), an emendation which we also had written in our copy of Wells's ed. before we were aware of its having been proposed by Ernesti. Zeunius conjectures ὡς οἱ or ὥστε οἱ. "Sed sanis abrotonum dat qui post Ernesti emendationem alias conjecturas tentat."

Cap. v. sect. 2. ἐξ Ἀθηναίων.] Non dubitavi sic etiam invitis MSS. cum Schutzio edere pro vulgato Ἀθηνῶν, hæc enim scriptura plane sequiritur a præced. Βοιωτῶν." Benw. But is this

this alteration abſolutely neceſſary? We think, with Zeunius and Weiſke, that it is not. Ἀθηνῶν may be defended, in our opinion, by an expreſſion that occurs in the ſame paragraph. Βοιωτῶν μὲν γὰρ πολλοὶ πλεονεκτέμενοι ὑπὸ Θηβαίων δυσμενῶς αὐτοῖς ἔχασιν. Ἀθήνησι δὲ (not ἐν Ἀθηναίοις) ἀδὲν ὁρῶ τοιοῦτον.

Sect. 7. ἀνερεθισθῆναι τῆς ἀρχαίας ἀρετῆς.] We accede to the judgement of that excellent critic, Valkenaer, who thought that ὑπὸ ſhould be inſerted, or that we ſhould read τῇ ἀρχαίᾳ ἀρετῇ in the dative. Zeunius conjectures that Xenophon wrote ἀντερασθῆναι τ. α. α. which is not improbable.

Sect. 11. τροφὴν καὶ γένεσιν.] Leiſner propoſed τ. κ. ξένισιν, which Erneſt. approved, and Zeunius and Schutz adopted; but Mr. B. rightly objects to this emendation, that ἡ Ἐρεχθέως τροφὴ καὶ ξένισις can mean only Erecthei educatio & hoſpitium ei præbitum. Weiſke in the ſame ſpirit judiciouſly obſerves, "Non videtur probabile Xenophontem qui propter perſpicuitatem amat plenam orationem ξένισιν prorſus Laconica brevitate ſcripſiſſe pro τὴν τῆς Δήμητρος ξένισιν. Gravius vitium hic latere olim putabam: ſed nunc aliter ſentio. Habebat auctor in animo locum Homeri e quo hic locus lucem accipere debet Il. β'. 547. ſſ.

Δῆμον Ἐρεχθῆος μεγαλήτορος ὃν ποτ' Ἀθήνη
Τρέφε Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα
Κὰδ' δ' ἐν Ἀθήνησ' εἷσεν, ἑῷ ἐνὶ πίονι νεῷ.

ubi primo commemoratur τροφὴ Erecthei, quod educatus ſit a Minerva; deinde γένεσις ejuſdem quod natus ſit e terra. Debebant autem hæc verba Homeri homini græco & Athenienſi eſſe notiſſima. Itaque minus offendere debet quod præpoſtere Socrates primo educationem, deinde ortum commemorat; quæ una fuit loci mutandi cauſa." γένεσις will hereafter, we truſt, be permitted to reſt in peace.

Sect. 13. ἡ πόλις ὅπως.] Benwell juſtly condemns the judgement of Zeunius, who has edited e Junt. & Marg. Steph. εἰ ἡ πόλις εἴη (not εἶη, as B. erroneouſly ſays). The truth ſeems to be that he was often carried away by the puerile affectation of altering the received text. Weiſke alſo has truly ſaid, Nugatur Zeun. qui e Junt. & Marg. Steph. expreſſit εἰ. ἡ. π. εἴη. quod neq. per ſe, neque in reliquorum nexu aptum eſt. Weiſke has printed likewiſe ὥσπερ καὶ ἀθληταὶ τινὲς inſtead of ω. κ. ἄλλοι τινὲς—a conjecture with which we are much pleaſed.

Sect. 26. τί δέ γε; ἐκεῖνο.] Edd. vett. & Vindob. 1. τὶ δέ σε. Brod. Caſtal. & MS. 1. τὶ δὲ συ. 'quod recepit Zeunius.' (And Weiſke alſo). Mr. B. conceives the common reading to be correct, and underſtands it to mean, Quid vero (ut hoc unum interrogem), &c. We muſt diſſent from him; γε in this poſi-

tion

tion seems very unusual; and it is as probable that σὺ was corrupted into σὲ as that γὲ was changed into σὲ. If γὲ had been originally from the hand of Xenophon, we should have found it, we think, placed after ἐκεῖνο.

Sect. 28. ἂν οἶει.] Edd. vett. οἴῃ, which Zeunius has eagerly and rashly admitted into his text, both here and in other places, supposing it to be governed of ἄν, whereas that particle belongs to the following infinitive. See our remarks on L. ii. c. 7. f. 2.

Cap. vi. sect. 6. διανοῇ.] "διανοεῖ Edd. vett. quam scripturam pro vulgata reposuit Zeunius, id quod et supra fecit in verbo παρασκευάζῃ 1. 6. 5. 0. Certe hunc quidem veterem Atticorum morem fuisse docuit eruditissimus Valkenarius ad Phœniss. 576. cf. item Kæn. ad Gregor. p. 49. Sed quoniam altera forma etiam in veteriorum Atticorum scriptis edendis a communi usu fere comprobatur præterquam in verbis ὄψει, οἴει, βούλει, idcirco nihil muto. Imo video Brunkium hominem in Attico sermone diligentissimum, secundam personam indicativi passivi per η scriptum exhibuisse. e. gr. Soph. Oed. Tyr. 374." *Benwell.* The reasons, then, which determined Mr. B.'s choice were two: 1, The example of other editors: 2, The authority of Brunk. As to the first, it is of no weight; the most acknowledged corruptions might be defended by this mode of reasoning, if any thing could be defended by it. We might with equal justice argue, that because αἴσω is commonly printed ἀΐσω, the latter has propriety on its side: whereas we know that it generally is a dissyllable. As to the second, a critic, whose attainments and sagacity eclipse those of Brunk. has given a decided preference to the termination in ει. The illustrious Porson (at whose name what English scholar's heart swells not with proud delight!) writes thus in his præf. ad Hecubam Eurip. "Brunkius secundas futuri passivi indicativi personas in ει semper non in η, terminavit; secundas etiam præsentis ego ad eandem formam reduxi. *Analogia nempe postulat ut vocalis corripiatur in indicativo producatur in subjunctivo,* τύπλομαι, τύπλει, τύπλεται, τύπλωμαι, τύπλῃ, τύπληται. Neq. causæ quicquam est, quare codicum auctoritas objiciatur. In his enim rebus nulla est codicum auctoritas." p. iv. v. Ed. prim. Of this judgement, Mr. B. seems to have been most unaccountably ignorant.

Sect. 11. κλέπτεσθαι.] This sagacious correction, which Valk. made from conjecture, is found in Vat. 1. and has therefore been admitted into the text by Schn. and Mr. B. Common editions together with A. B. C. E. maintain ἅπτεσθαι.

Sect. 12. ταχυρρεῖα.] Zeun. τάχυμεια. See L. ii. c. 5. f. 2.

Ibid.

Ibid. *σκέπτομαι, ἔφη.*] Although the common reading is countenanced by 4 Codd. Flor. we cannot perſuade ourſelves that it is genuine. Franc. Port. propoſed *σκήπτομαι*, which has been favoured by Hindenburgh and Fiſcher, and is not diſapproved of by the preſent editor. Junt. has *σκοπτομαι*: Vat. 1. *σκώπτομαι*. Amidſt opinions ſo various and diſcordant, we may be permitted to declare our own. We think that Xenoph. wrote *σκώπτειν σ' οἶομαι* or *σκώπτεις οἶομαι*, which has been corrupted into *σκώπτομαι*.

Cap. vii. ſect 2. *ὀκνοίη ἤδη.*] Junt. has *ὀκνῶι ἤδη*, whence Aldus. elicited *ὀκνοίη δή*, which we ſuſpect to be true. Zeun. and Weiſke omit *ἤδη* (or *δή*) altogether.

Sect. 5. *αἰσχύνῃ.*] "*αἰσχυνῇ* hic & in ſeq. §. vulgo legitur. Sed preſens tempus, quod Steph. etiam malebat. Grammatica ratione poſtulante recepi . . . . . *αισχυνῆι* habet Junt. atque ita more ſuo edidit Zeun." The preſent tenſe we alſo prefer: but the ſarcaſm aimed at Zeun. might have been ſpared, and rebounds upon its author: for whether the future or the preſent be preferred, the proper termination we have ſhown to be in *ει*. Weiſke ſuppoſes *καὶ σέ γε διδάξαν, ἔφη ὦρμημαι* to belong to Charmides, and changes the *ὅτι εἶε* of other editions into *εἶτα σὺ εἶε* with MS. 1. But to this method of arranging the paſſage we can by no means give our approbation.

Sect. 7. *τί δὲ οἴει διαφέρειν,*] Zeunius *τί δὲ*; *οἴει διαφέρειν*. It is not very material which punctuation is adopted. But the reaſon aſſigned by the gentleman into whoſe hands that portion of the Memorabilia, which Mr. B. lived not to complete, was placed) for differing from Zeunius is ſingular, viz. becauſe *διαφέρω* is generally joined with an accuſative ſubaud. *κατὰ*. Had he read with attention what Benwell had written on the laſt ſection of the preceding chapter, he would have diſcovered that that critic was of a different opinion. "Verbum *διαφέρω*, ſays he, fere cum *dativo* rei conſtruitur." The truth is, it is indifferently uſed with either.

Sect. 8. *καὶ γὰρ οἱ ἕτεροι.*] Erneſt. e MS. 1. *καὶ γὰρ καὶ ο. ε.* in which he has been copied by Zeun. and Weiſke, who, however, have edited *τέλοις γε* (vulg. *δε*), which particle had, we think, with reaſon, been expunged by the former critic, on the authority of Cod. Vindob. It is alſo omitted in the preſent edition.

Cap. viii. ſect. 2. *σῖτον ἢ ποτὸν.*] Pro *σίτιον* (ſays the editor, uſing the words of Zeunius, as his cuſtom is, without however mentioning him) *σῖτον* recepi ſcripturam Caſtal." If he had conſulted the paſſage to which Zeunius refers (L. ii. c. 1. ſ. 24.) he would have ſeen that Mr. B. had he lived to complete his edition, would have retained *σίτιον*. See our remarks

on that paſſage. σῖτον has been introduced on the ſame authority, L. iv. c. 2. ſ. 17. but without any neceſſity.

Cap. ix. ſect. 1. τόλμη.] As the editor is ſo poſitive that διαφέροντας is generally coupled with an accuſative (ſee ſup. 7. 7.) how came he to neglect τόλμην, which is the reading of Edd. vett. & Marg. Steph.?

— ἀνδρία.] "Sic pro ἀνδρεία hic & ſeq. ſect. emendavi." This is taken from Zeunius, without acknowledgement, as uſual. But had the perſon, employed to complete this edition, peruſed with any attention Mr. B.'s notes, he would have obſerved that ἀνδρεία was preferred by him. (See L. i. c. 1. ſ. 16.) Uniformity therefore requires it here. The ſame change has been made, at the expenſe of conſiſtency, L. iv. c. 6. ſ. 10.

Sect. 5. ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστι.] Should not ἡ be inſerted before δικαιοσύνη, or be expunged before ἄλλη? We think, too, notwithſtanding thoſe able critics D'Orville and Erneſt. are againſt us, that for μὴ ἃ οἴδε, in the next ſection, we ſhould write ἃ μὴ οἶδε.

Sect. 14. καὶ μελετήσαντα.] Theſe words are not found in the old editions, nor are they neceſſary to the ſenſe and reaſoning of Xenoph. But a farther acquaintance with MSS. is neceſſary to enable us to decide upon them.

Cap. x. ſect. 1. ἡ γραφικὴ ἔστιν [ἡ] εἰκασία.] The article before γραφικὴ is not in the old editions, nor does it appear to have been diſcovered in any MS. It was added by Erneſt. from Stob. in which caſe it ought to have been expunged, we conceive, before εἰκασία. But may not the old reading be defended? See Weiſke's Xen. vol. v. p. 381.

Sect. 2 συναγωνίες.] "Pro συναγώνιες vulgato recepi ex Marg. Steph. aoriſtum, eumq. Atticum, naturæ rei convenientiorem." This is from Zeun. though no mention is made of him. συναγώνιες may be very well defended, and has, without neceſſity, been driven from the text.

Sect. 8. τῶν δὲ νενικηκότων εὐφραινομένων ἡ ὄψις μιμητέα.] We cannot but ſuſpect the paſſage, as it now ſtands, not to be in the ſame ſtate in which it was left by Xenophon. The context ſeems to require that Socrates ſhould mention the particular caſt of features which the portrait of a man flushed with victory ſhould aſſume, as he mentions the particular caſt of features which that of a combatant ſhould expreſs. τῶν μὲν μαχομένων, ſays he, ἀπειλητικὰ τὰ ὄμματα ἀπεικαστέον. We would read therefore with Valken. ἐξ εὐφραινομένων, or with Weiſke, (who has with a very culpable boldneſs taken his conjecture into the text without appriſing the reader of the circumſtance) εὐφραινομένη. Zeunius, whoſe mutilated criticiſm has been copied into the preſent edition *without acknowledgement*, ſays, "vulgatum melius convenit

convenit membro ſuperiori μαχομένων ἀπειλητικὰ." But this we deem an unfounded aſſertion. To render the paſſages ſimilar, we muſt change ἀπειλητικὰ into απειληλικῶν.

Sect. 12. ὃ ἐὰν αρμοῖτη.] Erneſt. imagined that for ἐὰν we ſhould write ἂν. 'Xenophon,' ſays he, 'nuſpiam ſic ἐὰν uſurpat, nec alius Atticorum quod ſciam.' But that able ſcholar is clearly miſtaken. ἐὰν is uſed in the very ſame manner, Hiero, c. i. ſ. 14. πάνλες γὰρ οἱ παρόνλες ὑμῖν ὅσα ΕΑΝ λέγηλε, κ᾽ ὅσα ΕΑΝ ποῖηλε ἐπαινοῦσι.

Sect. 15. Αὐτὸς ἔφη τᾶλο λέγεις.] Whatever elegance Zeunius may have diſcovered in this form of expreſſion, we can find none: we incline, with Erneſt. to think that the author wrote αὐτὸ ε. τ. λ. Zeunius defends the common reading, by examples from the ſacred writers: but they are of no authority to prove the expreſſion pure and claſſical. Weiſke has edited αὖλος ε. τ. λέγω, without even hinting at a deviation from the received text. A cuſtom this that deſerves the ſevereſt reprobation.

Cap. xi. ſect. 7. οὐ γὰρ δὴ, ἔφη, ἄτω γε.] "Recepi hoc," (ſc. ἔφη) "e. MS. 1. probante Erneſto: & pro ἄλως ex Vindob. lenius ἄλω reſtitui." ZEUN.—Utinam, vir docte, manum abſtinuiſti. No ſort of change was neceſſary, ſince ἔφη is frequently omitted by Xenophon in ſimilar inſtances. Conſult, among other paſſages, L. iii. c. 3. ſ. 4. L. v. c. 6. ſ. 7. Weiſke has judiciouſly adhered to the old reading. At ſect. 10, we prefer with Hinden. ἀρρωτήσαιλος τε (vulg. γε.)

Sect. 10. καὶ ὅτι ἄριστοί σοι εἰσὶν οἱ φίλοι, οἶδ᾽ ὅτι ἐ λόγῳ ἀλλ᾽ ἔργῳ ἀναπείθεις.] Wells, whoſe tranſlation is adopted by the preſent editor, thus renders this paſſage, "*Et ut optimi tibi adſint amici, te ſcio non oratione, ſed re ipſa perſuadere.*" But in our judgement, the words as they now ſtand cannot bear this ſenſe. In order to draw from them this meaning, we muſt read ὧσιν for εἰσὶν. The text in its preſent ſtate can only be interpreted to ſignify et quam optimi tibi quòd adſunt amici, ſcio te non verbis, ſed re ipſa oſtendere; (or, ut credant, hominibus perſuadere.) We once thought that ἀναπείσθεις might be read in this ſenſe, Et quod optimos amicos habes, ſcio equidem, non verbis ſed rebus, ut id crederem, inductus.

Sect. 14. καὶ τῷ φαίνεσθαι ϐελομένη χαρίζεσθαι.] "Ante ϐελομένη haud dubie inſerenda eſt negatio οὐ. Alioqui verba τῷ φαίνεσθαι ϐελομένη χαρίζεσθαι repugnarent antecedentibus ὡς κοσμιωτάτη τε ὁμιλία. Sequi etiam deberet ἀλλὰ διαφεύγουσα non καὶ διαφεύγουσα. Ceterum φαίνεσθαι οὐ ϐελομένη χ. eſt opinor ita capiendum, ut illa aut nullum invitamentum adhibeat, aut præter modum faſtidioſam ſe ſimulet & plane inexorabilem." This judicious piece of criticiſm we have copied from Weiſke. We believe it to be not leſs true than ingenious.

Cap xii. sect. 6. δοκεῖς ἐλαχίστην σῶμαδος χρείαν εἶναι.] Weiske informs us that Schneider conjectured δοκεῖ ἐλαχίστη σ. χρεία ε. Did a single MS. countenance the proposed alteration, we should not hesitate to approve it.

Cap. xiii. sect. 1. ἦλθιον ἔφη τὸ, εἰ μὲν τὸ σῶμα κ. ε. ἀπηνίησας τῳ.] Zeunius has received the former τὸ ex. Ed. Junt. But, unless we are entirely mistaken, it is a mere interpolation, which editors have been justified in discarding. Should any one also contend with Ernest. that λυπεῖν ought to be substituted for λυπεῖ, we will not contest the point.

Sect. 6. πόλιερον ἔφη κεῖνος, &c.] Absunt πόλ. ἔφη ab Edd. vett. ZEUN. Here again, as in an hundred other places, we see the necessity of consulting MSS. We are totally ignorant whence πόλ. ἔφη originally came; whether inserted on conjecture or supported by good authority. The words are not necessary. See our remarks on c. 11. s. 7.

Cap. xiv. sect. 2. ἄπω ἐπί γε τἄλφι, &c.] Write with Ernest. ἄ πω.

Sect. 5. τῶν συνδειπνων.] Marg. Steph. τῶν συνδειπνάνδιων. This Zeunius pronounces to be 'ex glossemate.' But why a gloss here, and not in a preceding paragraph? We had formerly supposed that we should read, a few lines below, Ἆρα γένοιτ' ἄν, ἔφη, πολυτελέστερα ὀψοποιΐα ἢ (vulg. ἡ) μᾶλλον τὰ ὄψα λυμαινομένη ἦν, (vulg. ἡ) ὀψοποιεῖται, &c. i. e. Anne sumptuosa foret ea obsonii confectio, ceu potius obsonia corrumperet, quam instituerit, &c. Nor do we even now repent of this correction, although we are far from condemning that of Ernest. who reads ἢ ἦν ὀψοποιεῖται, i. e. Num fuerit sumptuosior obsonii confectio aut quæ magis obsonia corrumpat, ea quam instituerit, &c.

Ibid. πλεῖω μέντοι.] Pro γε quod est alienum, optime habet Bess. γὰρ, quod sæpe a librariis cum γε confusum est. This is from Zeun. who, as well as Weiske, has taken γὰρ into his text. Γε, however, may be defended by a similar expression in L. iv. c. 2. s. 5. ἐπίηδειόν Γ' ἂν αὐτοῖς εἴη τὰ λόγα ἄρχεσθαι ἐντεῦθεν. Where likewise that critic would unnecessarily change γε into γὰρ.

Sect. 7. εὐωχεῖσθαι.] We have always suspected that ὀχεῖσθαι was originally written in this place, and we are proud to observe that the justly celebrated Valkenaer doubted whether that word ought not to be restored. The reasoning of Xenophon certainly seems to require it; for, as the passage now stands, Socrates is made to say that the Athenians applied εὐεωχεῖσθαι. ἐπὶ τῷ ταῦτα ἐσθίειν, ἅπαντα μήτε τὴν ψυχὴν μήτε τὸ σῶμα λυποῦν, &c. True it is that ὀχεῖσθαι is no where, as far as we know, used in this sense; though, as ὀχὴν is represented by the Gr. Etymologists as meaning food (cibum) among the antient Grecians, it is not improbable that ὀχεῖσθαι might formerly have been used for ἐσθίειν.

Lib. IV.

Cap. i. ſect. 1. διότι ἥδεν.] The genius of the Greek language appears to require that ὅτι or δὴ ὅτι ſhould be replaced here. The former (which we prefer) is the emendation of Valken.; the latter of Zeunius. διότι indeed occurs in the ſame ſenſe, L. i. c. 2. ſ. 53. But we have already declared our opinion of its being a blunder of the tranſcriber.

Sect. 2. ταχύ τε μάνθανειν.] MS. Stob. ταχύτερον μ. Sane ταχύ τε videtur et in ſeqq. καὶ μνημονέυειν aliquod verbum poſtulare, quod ei reſpondeat, ut *diu, ſemper:* quod non eſt, ſi ταχύτερον ſcripſit Xenoph. Ernest. We confeſs ourſelves perfectly unable to comprehend the force of this reaſoning. If ταχυ requires ſomething to be added to μνημονέυειν equivalent to *diu;* ταχύτερον would appear to require ſomething to be added to that verb equivalent to *diutius.* In truth the paſſage is correct: μνημονέυειν in itſelf implies the continued duration of the impreſſion received; it means, in this place, not to remember for a moment only, but to remember permanently. And of what impropriety can Xenoph. have been guilty, in ſaying it is a proof of good capacity, to learn with readineſs and to retain what is learned?* Weiſke has preferred ταχύτερον on grounds ſtill more untenable.

Sect. 5. τὰ συμφέροντα πράττειν οἴεται.] Edd. vett. after πράττειν add οὔτε πράττειν. Erneſt. and Zeun. have rejected theſe words entirely on the authority of MS. 1. and Vindob. Not, however, deterred by the '*dictis maledicentibus*' of the latter critic, we are bold enough to think that Steph. change of ἥδε into εὖτε affords a much better and much more lenient cure. We read with Edwards and Weiſke—πράττειν, εὖτε πράττειν οἴεται, &c.

Cap. ii. ſect. 4. καὶ τἀναντία διατετέλεκα φεύγων.] This reading reſts on very ſlight authority, and ſeems to have been caught at by Zeunius merely for the ſake of gratifying his exceſſive fondneſs for alteration. We may occaſionally ſay of him as Wynſtanley ſaid of Heinſius, 'emaculando turpiter fœdavit.'† Let the old reading, which is equally good, be reſtored: ἀλλα τἀναντία διατετέλεκα γὰρ φεύγων, &c. The ſame critic has been followed in admitting ἀπὸ ταὐτομάτης into the text (vulg. ἀπ' αὐτομάτης.)

* It may be urged that Quintilian ſupports the opinion of Erneſt. when he ſays, "Ejus, [i, e. memoriæ] duplex eſt virtus: *facile* percipere, & *fideliter continere.*" L. I. c. iii. p. 33. Ed. Burm. But to this we ſhould reply; firſt, that it is by no means certain that he had this paſſage of Xenophon in view; ſecondly, that *fideliter continere* means no more than μνημονέυειν. Rev.

† Præf. ad Ariſt. Poet.

αὐλομαῖα.) He pronounces that the article is in this case never omited by Xen. But we shall be cautious in giving credit to the αὐτὸς ἔφη of a scholar who has ventured to pronounce also that ἀπεκαλεῖ never means, in this author, '*to denominate.*' See what we have said on L. i. c. 2. f. 6.

Sect. 10. Ὁμήρῳ ἔπη [πάντα] κεκτῆσθαι.] We see no reason for discarding πάντα, as Ernest. and Zeun. were desirous of doing. Weiske retains it.

Sect. 11. καὶ ἐκ οἵου τέ γε ἄνευ δικαιοσύνης.] Valkenaer is of opinion that we should read οἵόν τε καὶ. We should prefer οἵόν τε ἄνευ γε δικαιοσύνης.

Sect. 12. ἃ δύναμαι .... ἐξηγήσασθαι;] Zeun. ex Stob. & Marg. Steph. ἃ δύναμαι. Weiske ἃ δύνωμαι ..... ἐξηγήσασθαι.

Sect. 17. τί δὲ;" ἄν, &c.] Stob. τί δαί; ἔαν. bene, says Zeunius, who has been copied* by the compiler of this edition. Δαὶ, however, occurs not once in the Memorabilia. Consult among a variety of other places, L. ii. c. 2. f. 9. L. ii. c. 6. f. 3. L. ii. c. 7. f. 5. L. ii. c. 9 f. 3. L. iii. c. 1. f. 10. L. iv. c. 2. ss. 14, 15, and 33—where δὲ is invariably used by Xenophon, though it has been sometimes changed into δαὶ by Stob.

Sect. 24. Καὶ δίς γε, νὴ Δί', ἔφη.] 'Addidi γε e. Stob. 177. *Ernest.* We cannot consent to these unnecessary additions, on authority of a nature so disputable. We would write with the Edd. vett. καὶ δίς, νὴ Δί' ἔφη, as Weiske has very properly done. τὲ also has been intruded, without reason or authority. Sect. 33.

Sect. 29. ὅσαι ἄν.] Pro ἐὰν, says Zeunius (whose words have been copied into the present edition) recepi ἄν hortatu Brod. & Valk. It is astonishing, that the man, who but a few pages before had properly stood forth the champion of ἐὰν, should here turn his back upon the word. No change is necessary, as we have shown in our observations on L. iii. c. 10. f. 12. ἐὰν is in Vat. 1. and Flor. A.

Cap. iii. sect. 1. λεκτικὰς καὶ πρακτικὰς.] Most editions read δεινικὰς, a manifest corruption. λεκτικὰς is found in Vat. 1. and Flor. A. E.; but even with this we are not completely satisfied. Λεκτικὸς we believe always means what is suited to prosaic composition, as opposed to that which is adapted to poetry. Thus Μάλιστα γὰρ λεκτικὸν τῶν μερῶν τὸ ἰαμβεῖον ἐστι. And again, ἐκβαινούσης τῆς λεκτικῆς ἁρμονίας. Arist. Poet. f. 10. p. 15. Ed. Tyrw. 8vo. Which expressions call to our recollection a passage in his Rhet. L. iii. c. 8. f. 2. Τῶν δὲ ῥυθμῶν ὁ μὲν ἡρῳὸς σεμνὸς καὶ λεκτικὸς καὶ ἁρμονίας δεόμενος, where critics have given themselves much trouble to explain a doctrine which Aristotle never intended

* Without acknowledgement, as usual. Rev.

intended to teach; viz. How heroic meaſure can be void of harmony. The place as it now ſtands is corrupt. Read Τῶν δὲ ῥυθμῶν ὁ μὲν ἡρῷος σεμνὸς, καὶ ΛΕΚΤΙΚΗΣ ἀρμονίας δεόμενος. i. e. *Heroic meaſure is too magnificent, and not ſuited to a proſaic ſtyle.* But to return to Xenophon. We are led to ſuſpect that διαλεκτικὸς is the true word; δια having been written with a contraction, copyiſts perhaps miſtook it for δλεκ. whence ſome derived δειν. others λεκ. On conſulting Weiſke's edition, we find him to have entertained the ſame ſuſpicion.

Sect. 13. καὶ σὺ, ὦ Εὐθύδημε.] The words ὦ Εὐθύδημε are a mere interpolation of Zeunius: at leaſt no MS. as far as MSS. have been conſulted, ſanction them. Nor indeed are they neceſſary. The very ſame ellipſis of the perſon addreſſed will be found in L. iv. c. 2. ſ. 37.

Cap. iv. ſect. 1. ἐπεδείκνυτο.] Edd. vett. ἀποδείκνυτο. Zeunius preferred ἐπεδ. *as more ſuited to the ſtyle of Xenophon**. Yet L. i. c. 1. ſ. 11. he has diſcarded ἐπιδείκνυε for ἀποδείκνυε, *ſuadente Xenephonteo uſu!* Admirable critic! aſtoniſhing conſiſtency!

Sect 10. δίκαια δὲ πρατίλων ἀν' ἂν εἷς ἄδικος εἴη.] "Pro πράτιλων recepi lectionem Stobæi. nam genitivus in tali conſtructione elegantior eſt nominativo, & pluralis ob anteced. λέγοντες eſt concinnior." *Zeun.* Away with ſuch futile remarks. πράττων is perfectly correct, nor has it any concern with λέγοντες. The text of Xenophon is not to be raſhly altered, becauſe an editor chances to dream of elegance. And as to Stobæus, his authority is not to be relied on.

Sect. 9. ἀρκεῖ γὰρ ὅτι, &c.] Hindenburgh and Erneſt. would read ἐκ ἀρκεῖ γάρ. Weiſke has properly defended the common reading, and rightly determined it to mean *Satis enim eſt, quod alios omnes rides interrogando & redarguendo.*

Sect. 24. θείοις ταῦτα πάντα ἔοικε.] θείοις, as Brod. and Steph. had conjectured it ſhould be, is from MS. 1. Zeun. and Hindenburgh defend θέοις, we think, erroneouſly. Weiſke has alſo given the preference to θείοις.

Cap. v. ſect. 1. ἡσυχικὼς αὐτὸν μάλιστα πάντων.] Erneſt. conjectured that Xen. wrote αὐτὸν, and, was it found in any MS. of credit, we ſhould decidedly prefer it. Zeunius ſagaciouſly remarks that '*ἀσκεῖν τινα* eſt ſæpe *aſſueſcere aliquem laboribus.*' As if Erneſt. was or could be ignorant of it. But Xenophon is not ſpeaking of Socrates as having accuſtomed himſelf to endure labour and fatigue of *any* deſcription, but as having accuſtomed himſelf to the cultivation of temperance in particular.

* "Pro ἀποδείκνυτο ſecutus ſum lectionem Marg. Steph. *Xenophonti uſitatam.*" Zeun.

ticular. The ſeveral paſſages following, where ἆρα occurs, ſhould be conſidered as deductions from premiſes before eſtabliſhed; and therefore ſhould not have a note of interrogation, but a colon affixed to them.

Sect. 6. ἢ ἃ δοκεῖ . . . . κωλεύειν] A comma ſhould be placed after κωλεύειν.

Sect. 8. δι' ἃν . . . . ἥδιστα γένηται.] This ſentence ſhould be incloſed in a parentheſis.

Cap. vi. ſect 1. ἐν ὅσοις δὲ καὶ τὸν τρόπον, &c.] "Deeſt καὶ in Edd. vett. et Vindob." Zeun. It certainly has no place here. Ante τὸν τρόπον, ſays *Weiſke*, ejeci καὶ quod in edd. vett. & MS. Vind. non legitur neque auctoris concilio convenit. Etenim non materiam (*ſimul* καὶ) definitionum, ſed tantum viam & rationem, qua Socrates illas inveniebat, vult oſtendere.

Sect. 9. τὸ δὲ καλὸν ἔχοιμεν ἂν πως ἄλλως εἰπεῖν, ἢ, εἰ ἔστιν ὀνομάζεις, &c.] Whatever Zeunius may aſſert, or whatever ſneers he may caſt upon Wells, it is, we think, ſelf-evident that this paſſage is not now in the ſtate in which it came from the pen of Xenophon. Reiſke propoſed ἢ ᾧ ἐστιν ὃ ὀνομάζεις; which is not very intelligible. Erneſt. would read ἢ ϛιν ὃ ὀνομάζεις. Hinden. ἢ ᾗ ἔστιν ὀνομάζειν. Stroth. ἢ ἔστιν εἰ ὀνομαζεις, or εἰ ἐστιν ὅτε ὀνομάζεις. Schutz, ἢ εἰ ἔστιν ὀνομάζειν. The common reading is in Vat. 1. Flor. A. B. C. In Flor. E. we have ἔχοι. Amidſt theſe doubts and uncertainties, we will take the liberty to ſay that we are diſpoſed to acquieſce in the reading of MS. 1. which has ἢ καὶ ἔστιν ὀνομάζειν; and this ſeems ſo be countenanced by Steph. Marg. reading ἢ ἔνεστιν, as edited by Wells. Weiſke, by the affiſtance of Cod. Flor. E. thus corrects the paſſage: ἢ ἔχεις τι ὀνομάζειν. Nor do we condemn this emendation: in point of ſenſe it coincides with that which we have ventured to recommend.

Sect. 12. ἀρχὴν βασιλείαν] A comma ſhould be inſerted between theſe words, as has been done by Zeunius and other editors.

Sect. 13. ἐπανῆγεν ἂν πάντα τὸν λόγον.] "Pro ἄν, quod ab hoc loco alienum videtur auctorem ſcripſiſſe puto ἀεί." Zeunius. Aſſentiebar olim Zeunio pro ἂν hic legendum videri ἀεί. Sed nunc ἂν defendo et expono *plerumq. fere*, id eſt *cum res poſceret*. Vid. ad Exp. L. ii. c. 3. ſ. 11. WEISKE.

Sect. 14. ἐπισκεψάμεθα.] Erneſt. (e. Cod. Vindob.) ἐπισκεψόμεθα. Which we prefer. It is expreſsly ſo written in Flor. C.; and A. and B. countenance it alſo: they exhibit ἐπισκεψώμεθα.

Cap. vii. ſect. 4. τῶν νυκτηγῶν.] "Sic habet præter Edd. etiam Euſebius I. c. eſtq. vera lectio." So ſays the editor, and thus gives a moſt diſgraceful proof of his incapacity and inattention. Erneſt., from whoſe mutilated note theſe words are taken,

taken, without any intimation being given to the reader from what critic they are borrowed, applies them to νυκτοθηρῶν. His remarks are; "νυκτοθηρῶν, Sic habet præter edd. etiam Eusebius I. c. estque vera lectio. Νυκτοθήρας dicitur ut φυγαδοθήρας. Genus nocturnæ venationis πυρευτικὴ est apud Platon. in Sophista, T. I. p. 220. D. Frustra quidam tentarunt νυκτοτηρῶν." Schneider, we believe, was the first editor who prefered νυκλοτηρῶν· of which reading we cannot approve. Hunters, who, in the pursuit of game, were in the habit of traversing the wildest parts of a country by night, were much more likely to observe the course of the stars, than soldiers employed to keep guard. See also Weiske.

Sect. 5. μέχρι τοῦδε.] "μ. τ. sequente μέχρι τοῦ offendere non debebat Valkenarium. Perspicuitatis & gravitatis causâ sæpissime pronomen demonstrativum sic abundat. Vid. L. iii. c. 5. f. 19. L. iv. c. 3. f. 13. & lyri. Disc. ii. 1, 13, & 17. Sic. & Plat. Legg. ii. p. 95. μέχρι γε τοσοῦδε πεπαιδεῦσθαι σχεδὸν ἀναγκαῖον, μέχρι τὲ δυναῖὸν εἶναι, &c." Weiske.

Cap. viii. sect. 2.] τῶν ἔμπροσθέν γε πάντων ἀνθρώπων, &c.] We think with Brod. Schneider, and Weiske, that the author wrote τὸν ἔμπροσθέν γε. For Xenophon does not mean to say that Socrates was admired for living in a more cheerful manner than any man who had existed before him; but that the regular and cheerful life which he led before his condemnation challenged peculiar admiration. Καὶ τὸν χρόνον τοῦτον, says Xenophon, ἅπασι τοῖς συνήθεσι φανερὸς ἐγένετο ἥδὲν ἀλλοιότερον διαβιοὺς ἢ τὸν ἔμπροσθεν χρόνον· καίτοι TON [vulg. τῶν] ἔμπροσθέν γε πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο ἐπὶ τῷ εὐθύμως τε καὶ εὐκόλως ζῆν. It is worthy of observation, that in the present edition no mention is made of this emendation, though Schneider, who is professed to be chiefly followed in the text and various readings, defends and illustrates it. See Weiske in loc. In the last section of this book, we think that in the place of τὸ ἄλλο ἦθος, that τα (i. e. τινος) ἄλλα ἤθος should be written. But this we leave to the judgement of scholars.

Upon an attentive and careful examination of this edition, we are of opinion that Mr. B. has in general discharged the part of a temperate and elegant critic. In that portion of the work which he lived to execute, judicious use is made of the materials which he possessed. His selection of notes, though perhaps more elaborate than was necessary, is good. His *variæ lectiones* are accurate, and as complete as the imperfect acquaintance we have with MSS. would allow. We cannot, however, but lament that the version instead of the notes is printed *under* the text; and that the text itself is cut out into sections after the pattern of that of Simpson. All the purposes

poſes of reference might have been fully anſwered, by inſerting the numbers of the ſections in the margin, as has been done by Zeunius: and to the complete underſtanding of the author it would, we think, have contributed. But this, perhaps, is chargeable not to the editor, but to the printer.

With reſpect to that portion of the Memorabilia which, by the premature death of Mr. B., was left unfiniſhed, critical juſtice compels us to ſay, that it was intruſted to very inefficient or very careleſs hands. The various readings are ſcanty: the notes few; generally taken without ſpecific acknowledgement, frequently curtailed and imperfect. Indeed, from the palpable contradictions which we have obſerved between ſome of the criticiſms delivered by Mr. B., and thoſe ſelected by the continuer of the work, we are led to ſuſpect that the labours of the former gentleman were never read with ſufficient care.

But although we are inclined to pay great reſpect to the talents of Mr. B., and to lament that ſo promiſing a flower ſhould have been plucked ſo ſoon—yet we are impreſſed with the full conviction that a ſtandard edition of the Memorabilia is ſtill a deſideratum in literature. Junta's ed. of the works of Xenophon ſeems to be the only one which is taken *entirely* from a MS. and that too a corrupt one. At leaſt, we are not certain that Aldus altered not ſome things from mere conjecture; and we are ſure that Caſtalio and Stevens did. Succeeding editors followed in the ſame tract, and preferred the indulgence of conjectural criticiſm to the more laborious taſk of poring over the tattered leaves of muſty manuſcripts. Erneſt. and Edwards, indeed, availed themſelves of their aſſiſtance: the former having uſed the excerpta of 4 MSS. communicated by Rhunkenius and Martenefius, the latter having conſulted five preſerved at Florence. But theſe, though ſuperior in authority to thoſe of Erneſt. were, like his, very imperfectly collated. We have noticed many paſſages, in which modern editions vary conſiderably from the older ones; on what authority we know not. In order to obtain a critical edition of the Memorabilia, and the other works of this incomparable writer; it is indiſpenſably neceſſary that a minute and accurate collation of manuſcripts with the ancient editions ſhould be inſtituted '*de novo.*' By ſuch a proceſs, and ſuch only can our doubts and uncertainties be removed. Then, and then only, ſhall we be enabled to determine where ſubſequent editions differ from the Florentine; whether they differ in conſequence of new light derived from MSS. or the conjectural emendations of learned men. The critic who ſhould undertake and faithfully execute this taſk would be

entitled to the thanks and gratitude of every Grecian ſtudent. He would entwine around his brows a wreath of never-fading laurel*.

When the report of Weiſke's edition reached us, our hopes and expectations were raiſed. We anticipated a rich repaſt. We flattered ourſelves that all the known ſources had been explored from which Xenophon could be reſtored to himſelf, and purity. Alas! we have been entirely diſappointed. He has contributed to encreaſe the confuſion of which we complain. For, although we meet with ſome pertinent remarks, and ſome ſagacious criticiſms, he is more diſpoſed to cut than to untie the Gordian knot. He, like many of his predeceſſors, has found it a more pleaſant employment to amend his author, according to his own fancy, than to obtain information from an accurate inſpection of MSS. He often dreams of omiſſions for which there is not the ſhadow of a ſuſpicion: and, what is ſtill worſe, raſhly and arbitrarily alters his author's text, without appriſing the reader of thoſe his innovations.

ART. CXL. *An Eſſay on the Spirit and Influence of the Reformation by Luther. The Work which obtained the Prize on this Queſtion, (propoſed by the National Inſtitute of France, in the Public Sitting of the 15th Germinal, in the Year 10)*—"*What has been the Influence of the Reformation by Luther on the Political Situation of the different States of Europe, and on the Progreſs of Knowledge?*" *By C. Villers. Tranſlated by B. Lambert.* 8vo. Price 9s. London. 1805.

THE appearance of a work under ſuch a title as the above, in a country ſituated as France is at preſent, where the evils attending the late revolution muſt have generated an indifference, if not an averſion, to every thing relating to reform, and where the Roman Catholic religion, after having been to appearance nearly annihilated, has been once more re-eſtabliſhed, muſt of itſelf be looked upon as an extraordinary circumſtance. The very propoſal of the queſtion by the National Inſtitute, and their awarding the prize to a work in which the good effects of the reformation, and the evils of Popery, are ſtated without palliation or diſguiſe, is worthy of attention,

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* "Puto vero maximam illos ab eruditis gratiam inire, qui ex bibliothecarum codicibus tam ſcriptis quam olim editis, diſcrepantes cum orbe erudito lectiones communicant..... editionibus quæ tot inficetis et puerilibus adnotatiunculis commaculantur, immerſum quantum ſint præferendæ illæ, quæ diverſas MSS. lectiones ſolas exhibent." Burm. Præf. ad Quint.

attention, as it seems to denote an important change in the state of public opinion in that country. Such a change is perhaps not so difficult to account for as may at first appear: Popery, though once the established religion of France, has returned to that country "shorn of its beams;" it had long fallen into contempt among the enlightened part of the nation, and, in losing its former splendour, it has lost the means by which it has so long fascinated the imaginations of mankind, and blinded their judgments to its revolting absurdities. On the other hand, it is reasonable to suppose that ten years experience of the ill effects of the atheistic and deistic philosophy lately so prevalent in France, must have opened the eyes of all to its real tendency, or at least have considerably diminished its influence. But mankind, particularly in the circumstances in which the French nation is placed at present, cannot dispense with a religion of some sort or other; and the void left in the mind, by the contempt into which one system of religious worship has fallen, must be filled up by another: for these reasons, we should not be surprised if the principles of Protestantism were in a short time to gain ground, at least among the enlightened part of the French nation.

The work before us, which seems to have been favourably received in France, is eminently calculated to promote such an event; and if there is any probability in the conjectures we have hazarded above, it becomes peculiarly interesting. It takes a view of the state of Europe previous to the reformation, and of the various effects produced by that event in politics, morals, knowledge and religion, in the countries which threw off the papal yoke, and also in those which did not; and proves, from undeniable facts, that its influence has been greatly, decidedly, and extensively beneficial. In the first part, the author premises a few remarks on the essence of reformations in general. From this section we shall extract the following passage, on account of the good sense of the remarks it contains, and their peculiar applicability to the present time.

"Men of meek minds, warmed by a mild philantropy without enthusiasm, who are more affected by a horror of present evils, than they are flattered by a hope of future good; those moderate minds which are terrified at a violent procedure, and the fury of revolts; these, I say, adhering to the ameliorations, the reforms which time brings round without agitation, desire, and with justice, that good should never be manifested but under a beneficent form. Wherever they perceive the burst of passions, arms provoked by arms, thunder answering thunder, they sigh, they are grieved, they protest equally against both parties. Frequently they declare against that which has first broken the repose so dear to them; although,

very

very often, this is in reality innocent, in reality driven to extremity by oppreſſion. May we not rank in this claſs a great number of the adverſaries of our laſt revolution, ſo many worthy and upright men who have been cruſhed in the ſhock of parties? In this manner, the averſion of ſome diſtinguiſhed men of the ſixteenth century, not to the doctrine, but to the events of the reformation, may be explained. Eraſmus called it the Lutheran Tragedy; and it was, in fact, becauſe the drama marked its iſſue as tragic, that this wiſe and circumſpect man, whoſe favourite motto was *otium cum dignitate*, refuſed to act a part in it. But to deſire that good ſhould only be effected by good, is to make humanity a romance; it is to convert hiſtory into an idyl, and the univerſe into an Arcadia. Unfortunately, it does not happen thus. Nature, among the multiplicity of benefits which it beſtows on the earth, afflicts it with hurricanes, inundations, ſubterraneous fires, the types of the dreadful ſcourges which are ſometimes found in ſociety, and which are often occaſioned by the faults of our predeceſſors, ſometimes by our own. It is neceſſary, therefore, for the man who would enjoy his own period, to ſubmit to them, and to conſider them as the accompliſhment of the profound laws which guide the great whole: laws which we can never miſinterpret, except when we preſume to judge of their operation too partially and in too contracted a point of view."

It is the part of a ſound philoſophy to ſuppoſe that evil is permitted by Providence only as the means of greater good than could have exiſted without it; and it is an opinion which, if true, is peculiarly proper to be inculcated in a period when the great and extenſive evils which have lately taken place do not yet appear to human judgment to have had any beneficial reſult. In proceeding to the ſubject of his work, the author takes a view of the ſtate of the different nations of Europe at the commencement of the ſixteenth century, under the ſeveral heads of politics, religion, and knowledge. A general view is then taken of the reformation; and the character of the people by whom it was firſt embraced, as contraſted with that of the Italians, who ſtill ſupported the Papal ſee, is drawn with a maſterly hand. In a ſection entitled—Conjectures on what might have happened in Europe, had the reformation not taken place—the queſtion, whether the ſpirit of the hierarchy would have changed, is decided by unanſwerable arguments in the negative. The following extract from this part of the work will ſerve as a ſpecimen of the author's ſtyle and manner of arguing, and as a uſeful leſſon to thoſe who imagine an union between the church of Rome and the reformed churches either practicable or deſirable.

"It is ſaid by ſome that 'the ſucceſſive progreſs of knowledge would inſenſibly have led to the ſame reſults, and have avoided all the

the evils which aroſe from ſo terrible a commotion, and ſuch long wars.' But they muſt not have conſidered that in the ſyſtem of an infallible church, all the deciſions of which are dictated by the holy ſpirit, a reformation, ſuch as was neceſſary, becomes impoſſible, and that it is even contradictory to the ſpirit of Roman catholiciſm. It is alſo doubtful whether the wiſhed for change would have happened ſo ſoon, or have been ſo complete. It is certain that at the time of the reformation, the heads of the Catholic religion, who, at firſt, ſaw only fame and gratification, or a diſpoſition to elegance of manners, in the renovation of letters, and, with theſe views, had encouraged them, began to perceive their danger, from too great a portion of knowledge being infuſed into men's minds, and that a very ſtriking reaction was manifeſted on their part. This reaction was not ſoon checked in the ſtates belonging to the Houſe of Auſtria, in Germany, in Spain, in Italy, and in Belgium, where all the means of the inquiſition, and of cenſure, were put in action to ſhackle the flight of thought, and to repel the progreſs of knowledge. Let the political, religious, and literary ſtate of the greater part of theſe countries, during the following centuries, be compared with the ſtate of Proteſtant Germany, Holland, and England, in the ſame points of view, and let a judgment be formed, free from prejudice, of what would have been the conſequence, if the ſame conduct had become univerſal and deſpotic in Europe*.

" As to what might have been expected in the end, from the popes and the clergy, if they had been allowed to act ſpontaneouſly, in

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" * Let the ſame compariſon be made at the preſent time. In all thoſe countries which were long under the Auſtrian laſh, we ſhall find bigotry and ſuperſtition, inſtead of religion and morality; ignorance and prejudice, inſtead of ſound and ſolid inſtruction; groſs ſenſuality, inſtead of all the noble qualities which diſtinguiſh a man, when he has received a more elevated and more liberal education. Whoever has obſerved Auſtria, Spain, and Belgium, narrowly, will feel the truth of this remark. There is no doubt but the univerſal ſpirit of our time has penetrated here and there, and given riſe to ſome exceptions. Lombardy, in particular, ſituated between France, Germany, Venice, and Genoa, and which ſubmitted with reluctance to the Auſtrian yoke, could not be entirely brutaliſed. A remarkable teſtimony, which expoſes the barbariſm ſtill exiſting at the cloſe of the eighteenth century, in Catholic Germany, is the narrative of his adventures, lately publiſhed by M. Schad, profeſſor of philoſophy, of the Univerſity of Jena, who was formerly a benedictine in the convent of Banz, from whence, happily for himſelf, and for that philoſophy which he cultivates with ſucceſs, he eſcaped. Nevertheleſs, theſe Monks of Banz paſſed for the luminaries of Catholic Germany. The exceſs of their ſuperſtition would ſcarcely obtain credit, were it not related by an eye witneſs, who was long the victim of it."

in all their power and credit, a judgment may be formed from the moral and phyſical ſtate of moſt of the domains, ſubject, immediately, to eccleſiaſtical princes. It muſt be acknowledged that the ſpirit of papiſm is excluſive and intolerant: now the ſpirit of an inſtitution cannot ceaſe to act, unleſs the inſtitution ceaſe alſo. A very deciſive obſervation is, that the virtuous and humane Innocent II. during a pontificate of twelve years, was ſcarcely able to execute any of his meritorious deſigns. The popes, more prudent ſince the reformation, weakened, almoſt nonentities, have yielded unwillingly, in different conteſts; but it was the power, not the will, that was wanting. Many attempts have been made to unite the reformed church with that of Rome; the latter has rendered all theſe endeavours abortive by refuſing to relax in any of her claims. Towards the cloſe of the ſeventeenth century, the Emperor Leopold I. took much pains on this ſubject, and plenipotentiaries were named on both ſides. The negociations alſo extended into France, between Leibnitz, on the part of the Proteſtants, and Peliſſon and Boſſuet for the Catholics. The latter diſplayed all his eloquence, but, at the ſame time, all the inflexibility of his own mind, and that of his church; according to him, there could not be any queſtion of accommodation, but only of ſubmiſſion. When we reflect on the haughty and violent language then held by ſo enlightened a man as Boſſuet was, it is not poſſible to prevent a belief, that, if perchance the Romiſh clergy ſhould regain their power and wealth, they would become as fanatic and perſecuting as heretofore. The intrigues of the Catholic party, to bring back the princes of the reformed party to the Roman communion, would be deſerving of being known; ſuch, for example, as thoſe they put in practice by the Elector of Saxony, and with Queen Chriſtiana of Sweden. The evil diſpoſition towards thoſe ſovereigns who remain ſeparated from Rome is very viſible; and, to this day, the holy ſee has not formally acknowledged the King of Pruſſia. Long after the reformation, Clement VIII. prepared the form of an oath to be taken by the biſhops and archbiſhops, in which are laid down all the principles of the deſpotiſm and intolerance of Rome.—Without prejudice, what could be expected from ſuch regulations? What would abſolute popes have done, when ſupported by bigoted and jealous emperors, who would have been united in ſpirit and intereſt with Rome?"

In the ſecond part, the influence of the reformation upon the political ſituation of the different ſtates, both in their internal ſtate, and their external relations, is diſcuſſed with conſiderable ability, and at ſome length; its influence appears not to have been confined to thoſe countries in which it operated a change in the eſtabliſhed religion. Catholiciſm gradually aſſumed a different aſpect, and the abolition of the order of the Jeſuits, (which was eſtabliſhed for the expreſs purpoſe of counteracting the principles of the reformers) and of the Spaniſh inquiſition, are with reaſon attributed to the gradual and

and unſeen, but certain operation of the opinions which the reformation was the means of introducing. Its effects, however, at the time when it firſt appeared, were not ſo uniformly beneficial; for, as our author obſerves,

"In ſome of the extravagant ſects which aroſe from the reformation, ſuch as that of the Anabaptiſts, we may obſerve the ſame pretenſions to abſolute equality and liberty as occaſioned all the exceſſes of the Jacobins of France: the Agrarian law, the pillage of the rich, made part of their creed; and *war with the caſtles, and peace to the cottages*, might have been inſcribed on their enſigns. At firſt theſe enthuſiaſts gave great uneaſineſs to the princes of Germany. Luther was much hurt at their exceſſes, and frequently reproached himſelf with having, though innocently, given riſe to them. However they were ſoon repreſſed."

We may remark, however, that the evils to which the reformation accidentally gave riſe were confined to its own time: while the good it produces continues to this day, and we will hope, may yet admit of increaſe.

Among the political effects of the reformation, the author enumerates the eſtabliſhment of the republic of the United Provinces.

"Another creation of more immediate importance to the politics of Europe, and which aroſe out of the reformation, was the republic of the United Provinces. This new ſtate was a part of the poſſeſſions of the Houſe of Auſtria, and was retained by the Spaniſh branch, that is to ſay, by Philip II. after the death of Charles V. Here the ſame ſolid foundation of national ſpirit, liberty, and rectitude prevailed, as in Lower Saxony; it had the ſame manners, nearly the ſame language, and the ſame origin. Before their independence, the Low Countries made part of the empire, and of the circle of Burgundy. The reformation made rapid ſtrides in it. Its mortal enemy, Philip II. endeavoured to ſtifle it in a country where it was cheriſhed, and oppoſed force to opinion, without diſcretion. But opinion is a ſecret file which wears away the iron that is rubbed againſt it. The inquiſition, that was intended to preſerve Holland to Spain, and the Catholic faith, only haſtened its revolt againſt both of them. After fifteen years of troubles, reſiſtance, and ſufferings, the exaſperated Batavians declared themſelves free from the yoke of Philip.

"The idea of forming an independent republic does not ſeem to have occurred to them at firſt, they only wiſhed to preſerve their franchiſes and privileges. The confederate provinces offered the patronage of their country to ſeveral of the neighbouring princes, upon the condition of their ancient capitulations. The Duke of Alençon, brother to Henry III. quitted this ſtation, from incapacity and want of conduct: Queen Elizabeth refuſed it through a policy which penetrated beyond the apparent advantage of a day. At length, not knowing who to give themſelves to, the Batavians reſolved

reſolved upon being their own maſters. Each province formed itſelf into a republic, and entered into the terms of a confederation with the others. The body which reſulted from this was a complicated and uncouth form; but the ſpirit was good, and its good effects prevailed, notwithſtanding the faulty machine in which it was incloſed. Men of talents, animated by this ſpirit, carried the republic to that height of greatneſs and proſperity to which it is known to have attained. Having to ſtruggle againſt Spain, which at that time was the firſt maritime power, and which brought its fleets to the attack, it was neceſſary that the new ſtate ſhould alſo be maritime, to make head againſt its enemy and to obtain reſources by commerce. The Dutch fleets ſoon ranked among the firſt in Europe; the genius of patriotiſm and liberty wrought the ſame miracles on the ſeas, as on the ſoil of Belgium. Thus it is to the reformation that Holland is, mediately, indebted for this ſource of its power and proſperity. Let us return to what paſſed in its interior.

"Religious enthuſiaſm had been the principle of the revolution. Can it therefore be thought ſtrange if, in a new and free ſtate, it ſhould continue to manifeſt itſelf, to exerciſe a powerful influence on the body of the ſtate, and to give riſe to a multitude of fanatic, and formidable ſects? It was not here, as in the ſtates of Germany, for example, where the prince had become a Proteſtant, as well as his ſubjects, and was enabled to maintain very nearly the old government with the new religion. Here, every one thought, all was free, and the theologians acted very important parts. It was from this cauſe that the bigotry of Proteſtantiſm was carried to a greater exceſs in Holland than in any other country, and that religious controverſies always led to political convulſions, and revolutions in its government. The hiſtory of this republic offers many ſuch examples. It is known how much the Prince Stadtholders, in order to extend their own authority and lower that of the ſtates, made uſe of the diſſenſions between the ſect of Arminians and that of the Gomariſts. The animoſity of Maurice of Orange was carried to ſuch a pitch, that he took advantage of his triumph to bring Barneveld, an old patriot, who had rendered the moſt ſignal ſervices to his country, and who ſupported the party of the ſtates, to the block. Theſe troubles form the groundwork of the internal hiſtory of the republic, from the time it has had a ſettled exiſtence. They originated in the religious opinions; though it is true they were afterwards kept alive both by the defects of the conſtitution itſelf, and by external cauſes, the development of which does not belong to our ſubject."

The origin of the modern ſyſtem of the balance of power is alſo traced to the reformation, and the effects of that event with reſpect to the politics of Europe are thus ſummed up.

"Europe, plunged for ſeveral centuries in a ſtupor and apathy, interrupted only by wars, or rather, by incurſions and robberies, without any beneficial object to humanity, received at once a new life, and a new activity. An univerſal and deep intereſt agitated

the nations; their powers were developed, their minds expanded by new political ideas. Former revolutions had only exercised men's arms; this employed their heads. The people, who before had been only estimated as flocks passively subject to the caprice of their leaders, now began to act for themselves, and to feel their importance and utility. Those who embraced the reform, made common cause with their princes for liberty; and hence arose a closer bond, a community of interest and of action, between the sovereign and his subjects. Both were for ever delivered from the excessive and burthensome power of the clergy, as well as from the struggles so distressing to all Europe, and which had endured so long between the Popes and the Emperors, to know which of them should retain the supreme power. Social order was regulated, and brought nearer to perfection. The Austrian power was confined within proper limits; that of France was raised, and made head against it; the necessity of durable alliances began to be felt; the political bodies of Europe formed a connected system of equilibrium, a regularly organized aggregate, of which even the idea was not formerly entertained. States, such as Sweden and Turkey, which *had scarcely had an existence for the others*, gained a rank and an importance in this system. Some, such as Holland, originated from this great shock, and acquired much preponderance from their origin. The foundations of the Prussian monarchy and the American republic were laid. A general spirit arose in politics, and embraced all Europe. The art of negotiation was improved, and became more liberal and more certain; the progress of affairs, clearer and more simple. In this state of intercourse and contact, commotions and wars became more general, but they were also sooner terminated, and their rigour was lightened by a more humane law of nations.

"If France had been Protestant, she would have fought more zealously for the cause of Protestantism, and the struggle might, perhaps, have been shorter. But an equivalent advantage to humanity might nevertheless result from her being Catholic: that is, men became gradually habituated to toleration, and to the fraternity of sects, more especially when they saw a very powerful minister, habited in the Roman purple, Cardinal Richelieu, make common cause, and enter into strict alliance, with Protestant Sweden and all the league of heretic princes of Saxony.—In one part of Europe the church ceased to form an extraneous state within the state; from which it was easy to foretel that this change would one day be effected through the whole of it, and that its head would be reduced to the simple, spiritual primacy. At length the Catholic clergy reformed their conduct on the example of the Protestants, and gained in manners, knowledge, and esteem, as much as they lost in power and riches.

"Almost all the European governments, however, increased in their power and internal strength: the Protestant ones, because they were united with the mass of the people, and had appropriated to themselves the wealth, prerogatives, and jurisdiction of the church; the Catholics, because they had placed themselves on a formidable

formidable war eſtabliſhment, had overthrown the Proteſtants in their own ſtates, and thus ſubjugated one part of their people by another, the citizens by the ſoldiers.

"After the diſcovery of America, and the Cape of Good Hope, the commerce of the two worlds was concentrated in the hands of Spain and Portugal. But theſe two countries, like almoſt all others, before the ſixteenth century, had only a throne, and no people: all the national activity reſided in the government. The ignorance of princes was employed in conducting a commerce as greedy as it was ill underſtood, the profits of which were abſorbed by the luxury or unſkilfulneſs of the court. How much longer might a true commercial ſpirit, navigation, the exploring of ſeas, have languiſhed, had not two ſtates, actuated by the reformation, (ſtates in which the whole nation exerted all its powers, laviſhed its reſources, and ſeconded the action of the government,) found themſelves led, and, as it were, forced to ſeize the trident? Without the religious commotion produced by Luther, the order of events would have been different: Holland, a poor portion of the Auſtrian ſtates, would have remained without a marine, and without commerce; England would not have had that volcanic force, or that direction which turned it againſt Spain. On the contrary, the maritime and commercial ſyſtems of Europe, have, by means of theſe two powers, attained to a development and a range proportionate to the internal force which animates them. Their fleets, their ſkilful mariners, have traverſed all ſeas, and encircled the globe in their courſe; this example has been followed by France, the conſtant emulator of every thing great and uſeful. Thus the fermentation excited in Europe by religious opinions, has created in it a new order of things, more beneficial to humanity, and has even affected the two worlds."

Under the ſecond head, the effects of the reformation on the progreſs of knowledge are conſidered. That in this point of view it was decidedly beneficial, can admit of no doubt, when we recollect the preſent ſtate of ſcience and literature in Proteſtant and in Roman Catholic countries; nor can it be conſidered as any very important deduction from the ſum total of benefit, if we allow that the fine arts, which were certainly very much indebted to the pompous worſhip, and ſplendid mythology of the Romiſh church, were, upon the whole, loſers by the reformation. In its commencement, however, it wore a much leſs friendly aſpect, and its enemies have, with ſome appearance of reaſon, aſſerted that at the time of its appearance it occaſioned a viſible decline in literature and ſcience. This circumſtance, however, is aſcribed to the long and deſolating wars by which the empire was converted into a vaſt cemetery; and to the theological diſputes carried on, with no leſs bitterneſs, by the different ſects, who, after having emancipated themſelves from the dominion of the ſee

of Rome, had not yet freed their minds from its bigotry and intolerance. On the injuſtice of attributing theſe unfortunate events to the reformation, the author ably remarks, that,

"In its principle, the reformation was only the act by which reaſon declared itſelf emancipated, and freed from the yoke of arbitrary authority; an emancipation which was the natural and unavoidable conſequence of the renovation of knowledge. Its object was to reſtore the goſpel to Chriſtians in its purity, to renounce the exorbitant claims of the Popes. The adverſaries of this reform were ſo enraged, ſo iniquitous, as to wiſh to ſtifle it in the blood of its ſectaries. They alone are guilty of all the evils which followed. The terrible efforts made to annihilate the reform, prove, to every reflecting mind, its great neceſſity."

Although in our extracts from this able and intereſting work, we may ſeem already to have exceeded the uſual proportion to its ſize, yet the importance of the facts ſtated in the following extract will render any farther apology for inſerting them needleſs. After deſcribing the moral and political ſtate of the clergy and laity in Roman Catholic countries, he adds—

"From this reſulted a profound ignorance and indolence reſpecting the moſt precious intereſts of men in ſociety. Agriculture, economy, and its various branches, were in a deplorable ſtate of degradation. Such is nearly their preſent condition in the fine provinces of Naples and Rome, in Spain, and in Portugal; poverty, indolence, immorality, all ſorts of vices, are engendered among people of ſuch diſpoſitions*; the ſtate remains weak and badly governed.

"* It is a certain fact that more crimes are committed in Catholic than in Proteſtant countries. The author might inſtance many facts which he has collected on this ſubject. He will be ſatisfied with foreign authorities. Cit. Rebmann, Preſident of the ſpecial tribunal of Mayence, in his *Coup d'œil ſur l'etat des quatres départemens du Rhin*, ſays that the number of malefactors in the Catholic and Proteſtant cantons is in the proportion of four, if not ſix to one. At Augſburgh, the territory of which offers a mixture of the two religions, of 946 malefactors, convicted in the courſe of ten years, there were only 184 Proteſtants, that is to ſay, leſs than one in five. The celebrated philanthropiſt, *Howard*, obſerved that the priſons of Italy were inceſſantly crowded: at Venice, he has ſeen three or four hundred priſoners in the principal priſon; at Naples, 980 in the ſuccurſal priſon alone, called *Vicaria;* while he affirms that the priſons of Berne are almoſt always empty; that in thoſe of Lauſanne he did not find any priſoner; and only three individuals in a ſtate of arreſt at Schaffhauſen. Here are facts; I do not draw any concluſion."

governed. What activity, on the contrary, what improvements in agriculture, in rural economy, in the government, ſtrike the attention of an obſerver in the midſt of the cold and infertile fields of Scotland, in England, and in Holland! There, the hand of man creates every thing, becauſe it labours for itſelf: there it is all-powerful, becauſe it is free, and a ſuitable inſtruction guides it. The contraſt of theſe indubitable effects of the two religions is more particularly perceptible in Germany and Switzerland, where the different territories, which are intermixed, cauſe the traveller to paſs continually from a Catholic to a Proteſtant country. Does he meet with a miſerable mud cottage, covered with thatch, the fields badly kept, wretched rude peaſants, and many beggars—he will be in little danger of erring, if he conjecture that he is in a Catholic country. If, on the contrary, neat pleaſant houſes* are ſeen, offering the ſpectacle of affluence and induſtry, the fields well encloſed, a culture well underſtood, it is very probable that he is among Proteſtants, Anabaptiſts, or Mennonites. Thus nature ſeems to change her aſpect, as he who gives her laws enjoys his liberty more or leſs, and exerciſes all his powers in a greater or leſs degree: while at the ſame time, nature appears to have delighted in endeavouring to beſtow all her gifts upon the Catholic nations, which inhabit the fineſt countries of Europe. This ſingularity is very evident in the limited territory of Helvetia. Let the fertile plains of Soleure be compared with the much leſs favoured ſoil of Argovia; the rocky ſterile land, unprotected from the northern blaſts, of the Pays de Vaud, with the magnificent Italian Switzerland, or the well ſheltered Valais; the territory of Neufchatel, with the fruitful fields of the country lately ſubjected to the Abbé of Saint-Gall; and finally, even in the eſtates of this Monk-Prince, let that portion which follows the Roman worſhip be compared with that, much ſmaller, which, under the protection of Zurich and Berne, has been able to adhere to the reform; and it will every where appear, that the activity and knowledge of man is ſuperior even to the liberalities of prodigal nature, while all her benefits are as though they were loſt, to idleneſs and want of care. Agriculture is carried to ſuch a height of perfection in the canton of Berne, that many of the methods of the Bernois farmers are adopted in England, and the economical ſociety eſtabliſhed by them, are the authors of the true irrigation,

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"* Who has travelled and not been ſtruck with the ſlovenlineſs which reigns, almoſt univerſally, in the Catholic countries, and which contraſts ſo ſtrongly with the extreme neatneſs of the Proteſtant countries of the north of Holland and of England? Whence ariſe the apathy on the one ſide, and the activity on the other? Whence the ſpirit of order and induſtry to the one, to the others, careleſneſs and indolence? The reaſon is very evident."

irrigation, the importance of which is very well known to every agriculturiſt*."

A due attention to this plain ſtatement of facts, which every intelligent obſerver can verify, would tend to counteract the prevailing opinion of the beneficial effects, on the minds of the common people, of a mode of worſhip full of pomp and myſtery. In ſhort, we believe that every authenticated fact would bear us out in the aſſertion, that the morality of a people is almoſt in exact proportion to the ſimplicity of their form of worſhip; and that the reformation has been ſcarcely leſs uſeful in this reſpect, than it is allowed to have been in combating the doctrines of Popery.

A life of Luther is prefixed to M. Villers's work, and the appendix contains a conciſe abſtract of eccleſiaſtical hiſtory down to the time of the reformation.

The ſtyle of the work is unequal; it is however in general bold and energetic, but occaſionally obſcure, and abounding in too long ſentences. The tranſlation bears evident marks of haſte; and, as the reader will eaſily remark, is by no means free from Galliciſms.

"* If we paſs from the culture of lands to that of minds, Switzerland will offer the ſame contraſts. How many celebrated men of letters have ſprung from Geneva, whom literature and the ſciences called with pride among us! Berne, Lauſanne, Baſle, Zurich, Schaffhauſen, have their literary annals filled with celebrated names. The antiquarian *Morel*; *Haller*, the creator of phyſiology, and alſo a great poet; *Crouzas*; the *Buxtorfs*; the *Werenfels*; *Bernouilli*; *Euler*; *Iſelin*, the firſt who conceived the idea of writing a philoſophical hiſtory of the human race; the *Wettſteins*, (and all the bookſellers and printers of Baſle, who, from the dawning of the 16th century, have undertaken enterprizes ſo immenſe, and ſo fruitful in reſults); *Geſſner*, the naturaliſt, and reſtorer of the natural ſciences; *Geſſner*, the bucolick poet; ſome other German poets, ſuch as *Bodmer*, &c. who have contributed ſo much to the reſtoration of elegant literature in Germany; who have reſtored it to national independence and originality; in ſhort, a multiplicity of authors whom it would be ſuperfluous to name. Catholic Switzerland, on the contrary, has not a ſingle man of eminence of any deſcription, to mention."

CXLI. *The Inferno of Dante Alighieri. Canto I.—XVII. with a Tranſlation in Engliſh Blank Verſe, Notes, and a Life of the Author. By the Rev. Henry Francis Carey, A. M.* 12mo. pp. 286. Price 8s. Carpenter, London. 1805.

OF all the productions of genius, there are few that exhibit ſo ſingular a character as the *Divina Commedia*. Whether we conſider the bold and extraordinary plan of that work, the force and ſpirit of its execution, or the vigour and compreſſion of its diction, we ſhall ſcarcely be able to diſcover, among all the offspring of the human mind, a performance which in any of theſe reſpects can bear a compariſon with it. Nor is it only by the ſevere energy of his intellectual character that Dante is diſtinguiſhed. His moral feelings are as peculiar as his taſte; and whilſt, in wandering with him through the deſcending circles of his *Inferno*, we own his talents and admire his powers, yet we often revolt from the inhuman tenor of his deciſions, and feel an inſtinctive dread leſt his power ſhould be equal to his will. There is no doubt, that in deſcribing the torments of hell, this author intended to attribute to the Divine Being the moſt perfect juſtice. But the character of the Deity takes its ſhade and complexion from that of the perſon who conceives it. With ſome he is a vengeful and unrelenting God; with others he is a God of mercy and compaſſion, ready not only to reward the good, but to receive even the ſinner, if penitent, into eternal bliſs. In the works of Dante he appears as a ſevere inquiſitor, condemning alike all thoſe who violate the rules of morality, and thoſe who happen to diſſent from certain ſpeculative tenets, or doctrinal or political points. What would have been the lot of humanity had the God of Dante been the ſovereign arbiter of the univerſe, we tremble to conjecture, and haſten to conſole ourſelves with the conviction that our future deſtiny is not to depend on the weak and wayward judgment of a fellow mortal, but on the righteous deciſion of a Being whoſe power is infinite, but whoſe goodneſs is equal to his power.

On this occaſion, however, it is not our province, any more than it is our inclination, to enter upon a detailed enquiry into the merits or defects of the plan and ſentiments of the poem of Dante; our buſineſs is in ſtrictneſs with the tranſlator merely. But in order to enable us to judge of the degree of ability with which he has executed his taſk, it will be neceſſary to reflect upon the general character of his original, as well as briefly to conſider its peculiar diction, and to give ſuch an

idea of it as may enable the reader to form an opinion, how far the preſent verſion is entitled to his favour.

The firſt great characteriſtic of the ſtyle of Dante, is its accuracy, diſtinctneſs, and clearneſs. To ſuppoſe that he is an author difficult to be underſtood, is to aſſent to the opinion of thoſe who are either imperfectly acquainted with the language in which it is written, or with the nature of poetical diction. Of all writers, Dante ſeems to have formed to himſelf the moſt diſtinct and perfect idea of the image which he intended to repreſent, and to have communicated it to his reader in the moſt preciſe terms. This is the more extraordinary as a large proportion of his characters and incidents are the mere creatures of imagination, or at leaſt ariſe from ſuch combinations as never exiſted in nature; yet ſuch is the power of the poet, that for a time they actually appear before us in all their peculiarity, their deformity, or their horror; and if we wiſh to avoid them we are compelled to throw aſide the book. Another characteriſtic of the ſtyle of Dante, almoſt inſeparable indeed from the former, is its brevity and compreſſion, by which the incidents of a ſtory, or the conſequences of a fact are related in a few conciſe, but ſtriking expreſſions. By this rapidity he hurries on the reader to new ſcenes and new circumſtances, and thereby prevents that languor which is generally incident to the peruſal of works of length, inſomuch that if we confine our obſervations to the *Inferno*, there is perhaps no poem which includes, within the ſame compaſs, ſuch a variety of deſcription, or ſo quick tranſitions from one topic of intereſt to another.

The laſt characteriſtic of the ſtyle of Dante which we ſhall mention, is a certain quaintneſs of expreſſion, and an affectation of ſingular modes of diction, which is common to the early writers of moſt countries, and which, although it is very difficult to deſcribe, is nevertheleſs ſenſibly felt by every proficient in the Italian, on the peruſal of the *Divina Commedia*.

Such being the nature of the ſtyle of his original, we are decidedly of opinion that Mr. Carey has evinced great judgment in conveying the awful and terrific ideas of the *Inferno* to the Engliſh reader, through the medium of blank verſe. The amplification into which the neceſſity of rhyme betrays even the moſt adroit of our conſtructors of ſtanzas and couplets, is ill adapted to the production of a counterpart of the compactneſs of Dante. But our blank verſe is peculiarly compreſſible, and of courſe highly energetic. It eaſily accommodates itſelf to the wants of the tranſlator, and ſupplies him

with a ſtore of diction equal to any exigency. To the expreſſion of ſublimity, grandeur, and terror, it is ſingularly well adapted, and we are perſuaded, that had Dante written in our vernacular tongue, he would by no means have cramped his reſtleſs genius by the fetters of rhyme.

It is well known that Dante was one of Milton's favourite authors, and that, in ſeveral of his deſcriptions of the ſcenery of the infernal regions, the Engliſh bard is conſiderably indebted to the gloomy Florentine, both in point of matter and of ſtyle. The works of Milton would therefore naturally become an object of ſtudy to the ſcholar of taſte, who undertakes the arduous taſk of executing with due effect a tranſlation of the *Divina Commedia*. With the conſtruction of the verſification of Paradiſe Loſt, Mr. C. ſeems to be familiarly acquainted, and a ſucceſsful imitation of the diction of Milton gives his verſion that tinge, if we may ſo expreſs it, of antiquity, which affords an excellent counterpart of that quaintneſs to which we have before alluded as a characteriſtic feature of his original.

Our readers will eaſily perceive that the reſult of theſe remarks is a high commendation of Mr. C.'s verſion, a ſpecimen of which, in order to enable them to reviſe our verdict, we ſhall ſubmit to their inſpection.

"CANTO XVII.

"'Lo!* the fell monſter with the deadly ſting!
Who paſſes mountains, breaks through fenced walls,
And firm embattled ſpears, and with his filth
Taints all the world!' Thus me my guide addreſs'd,
And beckon'd him, that he ſhould come to ſhore,
Near to the ſtony cauſeway's utmoſt edge.
Forthwith that image vile of fraud appear'd,
His head and upper part expos'd on land,
But laid not on the ſhore his beſtial train.
His face the ſemblance of a juſt man's wore,
So kind and gracious was its outward cheer;
The reſt was ſerpent all: two ſhaggy claws
Reached to the armpits, and the back and breaſt,
And either ſide, were painted o'er with nodes
And orbits. Colours variegated more
Nor Turks nor Tartars e'er on cloth of ſtate
With interchangeable embroidery wove,
Nor ſpread Arachne o'er her curious loom.
As ofttimes a light ſkiff, moor'd to the ſhore,
Stands part in water, part upon the land;

Or,

"* Fraud."

Or, as where dwells the greedy German boor,
The beaver ſettles watching for his prey;
So on the rim, that fenc'd the ſand with rock,
Sat perch'd the fiend of evil. In the void
Glancing, his tail upturn'd its venomous fork,
With ſting like ſcorpion's arm'd. Then thus my guide:
'Now need our way muſt turn few ſteps apart,
Far as that ill beaſt, who couches there.'
Thereat toward the right our downward courſe
We ſhap'd, and, better to eſcape the flame
And burning marle, ten paces on the verge
Proceeded. Soon as we to him arrive,
A little further on mine eye beholds
A tribe of ſpirits, ſeated on the ſand,
Near the wide chaſm. Forthwith my maſter ſpake:
'That to the full thy knowledge may extend
Of all this round contains, go now, and mark
The mien theſe wear: but hold not long diſcourſe.
Till thou returneſt, I with him meantime
Will parley, that to us he may vouchſafe
The aid of his ſtrong ſhoulders.' Thus alone
Yet forward on the extremity I pac'd
Of that ſeventh circle, where the mournful tribe
Were ſeated. At the eyes forth guſh'd their pangs.
Againſt the vapours and the torrid ſoil
Alternately their ſhifting hands they plied.
Thus uſe the dogs in ſummer ſtill to ply
Their jaws and feet by turns, when bitten ſore
By gnats, or flies, or gadflies ſwarming round.
Noting the viſages of ſome, who lay
Beneath the pelting of that dolorous fire,
One of them all I knew not; but perceiv'd
That pendent from his neck each bore a pouch*
With colours and with emblems various marked,
On which it ſeemed as if their eye did feed.
And when amongſt them looking round I came,
A yellow purſe † I ſaw with azure wrought
That wore a lion's countenance and port,
Then ſtill my ſight purſuing its career,
Another ‡ I beheld, than blood more red,
A gooſe diſplay of whiter wing than curd.

And

"* A purſe on which the armorial bearings of each were emblazoned. According to Landino, our poet implies that the uſurer can pretend to no other honour but ſuch as he derives from his purſe and his family."

"† The arms of the Gianfigliazzi of Florence."

"‡ Thoſe of the Ubbriachi, another Florentine family of high diſtinction."

And one who bore a fat and azure ſwine*
Pictur'd on his white ſcrip, addreſs'd me thus:
" 'What doſt thou in this deep? Go now and know,
Since yet thou liveſt, that my neighbour here
Vitaliano† on my left ſhall ſit.
A Paduan with theſe Florentines am I.
Ofttimes they thunder in my ears, exclaiming,
'O haſte that noble knight‡! he who the pouch
With the three beaks will bring!' This ſaid, he writh'd
The mouth, and loll'd the tongue out, like an ox
That licks his noſtrils. I, left longer ſtay
He ill might brook, who bade me ſtay not long,
Backward my ſteps from thoſe ſad ſpirits turn'd.
My guide already ſeated on the haunch
Of the fierce animal I found; and thus
He me encouraged. 'Be thou ſtout: be bold.
Down ſuch a ſteep flight we muſt now deſcend!
Mount thou before: for that no power the tail
May have to harm thee, I will be i' th' midſt.'
As one, who hath an ague fit ſo near,
His nails already are turn'd blue, and he
Quivers all o'er, if he but eye the ſhade;
Such was my cheer at hearing of his words.
But ſhame ſoon interpos'd her threat, who makes
The ſervant bold in preſence of his Lord.
I ſettled me upon thoſe ſhoulders huge,
And would have ſaid, but that the words to aid
My purpoſe came not, 'Look thou claſp me firm!'
But he whoſe ſuccour then not firſt I prov'd,
Soon as I mounted, in his arms aloft,
Embracing, held me up, and thus he ſpake:
" 'Gerion! now move thee! be thy wheeling gyres
Of ample circuit, eaſy thy deſcent.
Think on th' unuſual burthen thou ſuſtain'ſt.'
As a ſmall veſſel, back'ning out from land,
Her ſtation quits; ſo thence the monſter loos'd;
And when he felt himſelf at large, turn'd round
There, where the breaſt had been, his forked tail.
Thus, like an eel, outſtretch'd at length he ſteer'd,
Gathering the air up with retractile claws.
Not greater was the dread, when Phaeton
The reins let drop at random, whence high heaven,
Whereof ſigns yet appear, was wrapt in flames;

Nor

" * The arms of the Scrovigni, a noble family of Padua."

" † Vitaliano del Dente, a Paduan."

" ‡ Giovanni Bujamonti, a Florentine uſurer, the moſt infamous of his time."

Nor when ill-fated Icarus perceiv'd,
By liquefaction of the ſcalded wax,
The truſted pennons looſen'd from his loins,
His ſire exclaiming loud, 'Ill way thou keep'ſt!'
Than was my dread, when round me on each part
The air I view'd, and other object none
Save the fell beaſt. He ſlowly ſailing wheels
His downward motion, unobſerv'd of me,
But that the wind, ariſing to my face,
Breathes on me from below. Now on our right
I heard the cataract beneath us leap
With hideous craſh; whence bending down to explore
New terror I conceiv'd at the ſteep plunge:
For flames I ſaw, and wailings ſmote mine ear:
So that all trembling cloſe I crouch'd my limbs,
And then diſtinguiſh'd, unperceiv'd before,
By the dread torments that on every ſide
Drew nearer, how our downward courſe we wound.
As falcon, that hath long been on the wing,
But lure nor bird hath ſeen, while in deſpair
The falconer cries, 'Ah me! thou ſtoop'ſt to earth!'
Wearied deſcends, and ſwiftly down the ſky
In many an orbit wheels, then lighting ſits
At diſtance from his lord in angry mood;
So Gerion lighting, places us on foot
Low down at baſe of the deep furrow'd rock,
And, of his burthen there diſcharg'd, forthwith
Sprang forward, like an arrow from the ſtring."

The Life of Dante which is prefixed to this tranſlation, is drawn from the moſt authentic documents; and the notes by which each canto is illuſtrated, are at once brief and ſatisfactory.

ART. CXLII. *Marſhall's Life of Waſhington. Vol. III.*

[*Concluded.*]

IN the nineteenth number of our journal (page 87 of the preſent volume) we traced the hiſtory of the campaign of 1777 to the period of the retirement of the American army into winter quarters. The term winter quarters preſents to the mind of the ſoldier the ideas of reſt, warm lodging, and abundance of proviſions. But, at Valley Forge, the continental troops were obliged to ſhelter themſelves from the rigour of the ſeaſon in huts haſtily erected; they were almoſt deſtitute of clothing; and, by the unſkilfulneſs and negligence of their commiſſaries, they were frequently on the eve of periſhing by famine, in the midſt of a rich and plentiful country.

To

To ſuch extremity were they once reduced, that, upon orders being iſſued by the Commander in Chief, that the army ſhould make a movement, to check certain operations of the enemy, "the alarming fact was diſcloſed, that the ſtores were entirely exhauſted, and that the laſt ration had been delivered and conſumed." In theſe circumſtances, General Waſhington was reduced to the diſagreeable neceſſity of exerciſing the powers delegated to him by Congreſs, by forcibly ſeizing, in the ſurrounding diſtrict, the ſupplies which were abſolutely requiſite to preſerve his troops from periſhing by cold and hunger. In the execution of this meaſure he was ſingularly unfortunate; for whilſt thoſe who ſuffered by the forcible levy of contributions murmured againſt the ſeverity of military oppreſſion, the congreſs complained that he exerciſed the powers entruſted to him with too much leniency.

At this time indeed the glory of Waſhington was obſcured by a paſſing cloud. A ſplendid triumph had been achieved by Gen. Gates, who, at the head of the Northern army, had compelled Gen. Burgoyne and five thouſand of the flower of the Britiſh troops to ſurrender themſelves priſoners of war; and the multitude, who are ever apt to judge of the character of military men by the brilliancy of their exploits, viewing, on the one hand, the capitulation of Saratoga, and on the other the loſs of Philadelphia, began to draw compariſons not a little unfavourable to the Commander in Chief. The diſcontents which were thus occaſioned were induſtriouſly propagated and enhanced by the ambitious and intriguing few who wiſhed to ſuperſede Waſhington in his command. But in this critical conjuncture the great body of the American troops, who had experienced the paternal care of Waſhington, and had witneſſed his unremitting exertions in the cauſe of American freedom, remained faithful to their general. Nor did the whiſpers of faction make any impreſſion upon congreſs. The great majority of the members of that body were men of cool heads and diſcriminating minds; and ſo far were they from yielding to the murmurs of the diſcontented, that they amply teſtified their confidence in the integrity and abilities of Waſhington, by adopting, almoſt without alteration, the plans which he ſuggeſted for the relief and the recruiting of the army.—On the ſubject of this intrigue, Mr. Chief Juſtice Marſhall has recorded ſome curious and intereſting particulars, which our readers will find in the ſixth chapter of the volume at preſent under our conſideration. Of the patriotic ſpirit manifeſted by Waſhington on this trying occaſion, he writes in the following terms:

"The

"The machinations which were carrying on, poſſibly with good intentions, to diminiſh the well-earned reputation of the Commander in Chief, could not eſcape his notice. They however made no undue impreſſion on his ſteady mind, nor did they, in the ſlighteſt degree, change one of his meaſures. His ſenſibilities ſeem rather to have been thoſe of patriotiſm, of apprehenſion for his country, than of wounded pride. His deſire to remain at the head of the army ſeemed rather to flow from the conviction that his retaining that ſtation would be uſeful to his country, than from any gratification his high rank might furniſh to ambition. When, to his private friends, he unboſomed himſelf, the feelings and ſentiments he diſcloſed were worthy of Waſhington. They were ſuch as evidence the purity of his mind, and the correctneſs of his judgment."—(p. 291.)

In the ſpring of 1778 the ſupporters of American independence were animated by the proſpect of foreign ſuccour. The cabinet of Verſailles had for a long time regarded with envy the glory and proſperity of Britain, and had been by no means inſenſible of the advantages which the preſent conteſt between that country and her colonies afforded to her European enemies. For various reaſons, however, which it is not neceſſary here to detail, the French miniſtry were at firſt very cautious in fomenting the diſturbances in America; but when the fortune of war ſeemed to favour the inſurgents, they threw off the maſk, and entered into a treaty of alliance with the United States. Intelligence of this event having arrived in America whilſt preparations were making for the opening of the campaign of 1778, Gen. Waſhington immediately announced it to his troops, by whom it was received with every demonſtration of joy.

About the ſame time, General Howe having been recalled, the command of the Britiſh army devolved on General Clinton. One of the firſt operations of the new commander was the evacuation of Philadelphia, which was now conſidered as a dangerous poſition, in conſequence of the expectation that a French fleet would ſpeedily make its appearance in the Delaware. Sir Henry Clinton directed his march through the Jerſeys, into which diſtrict he was ſpeedily followed by Waſhington. The opinion of two councils of war, which the American commander had ſummoned to deliberate upon the beſt mode of annoying the enemy, had diſcouraged the idea of compelling them to a general engagement: but Waſhington, who appears to have united in his character the ſeemingly incompatible virtues of caution and enterpriſe, determined to hazard ſuch a meaſure on his own reſponſibility. He accordingly puſhed forwards a body of five thouſand men, under the command of General Lee, with inſtructions to fall on the rear of the

the enemy as ſoon as they ſhould have moved from a very advantageous eminence which they occupied near Monmouth Court Houſe. In compliance with theſe orders, Lee followed the Britiſh into a plain which extends below the eminence above mentioned, and made his diſpoſitions to attack them. Being however perplexed by contradictory reports of their ſtrength, he cauſed his troops to ſlacken their march, whilſt he rode forward to reconnoitre. In the mean time Sir Henry Clinton, having received intelligence of the approach of the Americans, had moved with the main body of the Britiſh to the ſupport of his rear, and falling upon Lee's forces, who appear to have been embarraſſed by the nature of the ground, drove them back towards the heights. On their arrival there, the retreating continentals were met and ſupported by Gen. Waſhington, at the head of his diviſion, conſiſting of upwards of ſix thouſand men. The Americans now became the aſſailants in their turn, and a ſevere action enſued, which laſted till night. Waſhington and his troops lay on the ground, intending to renew the engagement the next morning; but, when they moved forward for that purpoſe, they found that Clinton had eluded their vigilance, and had retired to the high grounds of Middleton, whence he afterwards proceeded by way of Sandy Hook to New York.

When Waſhington met Lee retreating before the enemy at the battle of Monmouth court-houſe, he was ſo much irritated that he reprimanded him in ſevere terms on the field. This indignity the haughty ſpirit of Lee could not brook, and he wrote a letter to the Commander in Chief, in very diſreſpectful terms, demanding reparation for the injury which his honour had ſuſtained by the alleged intemperance of General Waſhington's language.

"This letter," ſays Mr. Chief Juſtice Marſhall, "was anſwered, after due deliberation, by an aſſurance, that ſo ſoon as circumſtances would admit of an inquiry, he ſhould have an opportunity of juſtifying himſelf to the army, to America, and to the world in general, or of convincing them that he had been guilty of diſobedience of orders, and miſbehaviour before the enemy. On the ſame day, on Lee's expreſſing a wiſh for a ſpeedy inveſtigation of his conduct, and for a court-martial, rather than for a court of inquiry, he was arreſted,

"1ſt, For diſobedience of orders, in not attacking the enemy on the twenty-eighth of June, agreeable to repeated inſtructions.

"2dly, For miſbehaviour before the enemy on the ſame day, in making an unneceſſary, diſorderly, and ſhameful retreat.

"3dly, For diſreſpect to the Commander in Chief, in two letters.

"Previouſly

"Previouſly to the arreſt, and to the anſwer given to the firſt letter received from General Lee, accuſations againſt his conduct had been made by ſeveral officers of his detachment, and particularly by General Wayne and Scott, in which the tranſactions of the day, not being well underſtood, were repreſented in colours much more unfavourable to Lee than on a full inveſtigation they afterwards wore. Theſe repreſentations, moſt probably, produced the ſtrength of the expreſſions contained in the ſecond article of the charge. A court-martial was ſoon called, over which Lord Stirling preſided, and, after a tedious inveſtigation, Lee was found guilty of all the charges exhibited againſt him, and ſentenced to be ſuſpended for one year. This ſentence was afterwards, though with ſome heſitation, approved almoſt unanimouſly by congreſs. The court ſoftened, in ſome degree, the ſeverity of the ſecond charge, by finding him guilty, not in its very words, but of miſbehaviour before the enemy, by making an unneceſſary, and, in ſome few inſtances, a diſorderly retreat.

"Lee defended himſelf with his accuſtomed ability. He proved, that after the retreat had commenced, in conſequence of General Scott's repaſſing the ravine on the approach of the enemy, he had deſigned to form on the firſt advantageous ground he ſhould find; and that, in his own opinion, and in the opinion of ſome other officers, no ſafe and advantageous poſition had preſented itſelf until he met General Waſhington, at which time it was his intention to fight the enemy on the very ground afterwards taken by that officer. He ſuggeſted a variety of reaſons juſtifying his retreat, which, if they do not abſolutely eſtabliſh its propriety, yet give it ſo queſtionable a form, as to render it probable, that a public examination never would have taken place, could his proud ſpirit have ſtooped to offer explanation inſtead of outrage to the Commander in Chief.

"His ſuſpenſion gave very general ſatisfaction through the army. Without being maſters of his conduct as a military man in making the retreat, they perfectly underſtood the inſult offered their general by his letters, and, whether rightly or not, believed his object to have been to diſgrace Waſhington, and obtain for himſelf the ſupreme command. So devotedly were all ranks attached to the Commander in Chief, that the mere ſuſpicion of ſuch a deſign would have rendered his further continuance in the army extremely difficult."—(p. 418.)

In the month of July the long wiſhed for ſuccours arrived from France, under the command of Count d'Eſtaign. From the powerful armament furniſhed by their new allies, which conſiſted of twelve ſail of the line and ſix frigates, the Americans expected to derive the moſt deciſive aſſiſtance; but, partly in conſequence of croſs accidents, and ſtill more through the ſingular perverſeneſs and childiſh jealouſy of the French admiral, this fleet effected nothing uſeful or brilliant, and on the third of November it ſailed for the Weſt Indies. Nor after the

the battle of Monmouth Court House was Washington's army engaged in any very active operations. The British were so strongly posted in New York, that the American Commander in Chief did not think it advisable to attack them. At the commencement of winter, therefore, he established his troops in winter quarters.

"The main body was cantoned in Connecticut, on both sides the North River, about West Point, and at Middle Brook, while light troops were stationed nearer the lines, and the cavalry were drawn into the interior, to recruit the horses for the next campaign. In this distribution, the protection of the country, the security of important posts, a cheap and convenient supply of provisions, were as much as possible consulted. The great body of the army lay on the west side of the Hudson, because the supplies of bread were to be drawn west of that river, while those of meat abounded most on the eastern side of it. The superior difficulty and expence attending the conveyance of flour over the driving of live stock, rendered it advisable, with a view both to economy and certainty of supply, to approach with the greatest numbers that tract of country which could alone furnish the article most expensive in its transportation.

"The troops again wintered in huts; but they were now accustomed to this mode of passing that inclement season of the year. Though far from being well clothed, yet their condition in that respect was so much ameliorated by supplies from France, that they disregarded the inconveniences they were under the necessity of encountering."—(p. 460.)

We believe that we may, with justice, apply to the present most of the remarks which we have made upon the preceding volumes of the Life of Washington. The reader still looks in vain for those personal anecdotes which constitute the essence of biography. Prominent as Washington really was in the conduct of the American revolution, his individual history is not unfrequently lost, as it were, in a mass of collateral matter. In candour, however, we must acknowledge, that this fault it seems almost impossible to avoid. To explain the actions and trace the motives of the director of the complex movements of an army which defended the interests of an extensive continent, it is necessary to bring into view transactions, which, though he had little personal concern in their conduct, could not fail materially to influence his judgment. Hence, as we have before hinted, the history of the Life of Washington insensibly grows into a detailed history of the American war. With the increasing activity of that war the work encreases in interest; and we begin to look with impatience for the publication of another volume, of which we shall take the earliest opportunity of presenting our readers with an analysis.

ART. CXLIII. *Leçons du Cit. Boyer sur les Maladies des Os, rédigées en un traité complet de ces Maladies. Par Anth. Richerand, Chirurgien en chef-adjoint de l'Hôpital Saint Louis, Professeur d'Anatomie, de Physiologie et de Chirurgie, Membre de la Societé de l'ecole de Médecine, etc. Avec figures.* 2 Vol. 8vo. a Paris. An. XI. 1803.

THE work here announced is a singular instance of the division of scientific labour. It has been executed by Professor Richerand at the request and under the inspection of Professor Boyer, from whose lectures it has been chiefly compiled. One of the principal objects of this undertaking, as the writer states, was the desire of preventing the publication of some imperfect copies of Boyer's Lectures, a part of which had been actually printed*.—Whatever circumstances may have given rise to its publication, it cannot be denied that its execution has been attended with considerable success; and although it will be generally admitted that the practice of surgery in France holds a very inferior rank in the present time to the state in which that art is found in our own nation, yet it must be conceded that if the performance before us be a fair specimen of their general practice, it is not so far lowered in the scale of science as to be incapable of affording some instruction to an English reader.

Whoever indeed examines attentively the advancement of our knowledge in the diseases of the bones, will be satisfied that to the writings of the French we are indebted for no inconsiderable share of our greatest and most valuable improvements. Since the system of diseases of the bones, published by Petit and Duverney, surgery has been greatly enriched with a variety of valuable and interesting facts and observations, as well as by a more solid and rational pathology; and though the subsequent works of Pott, Fabre, Default, David, &c. have added greatly to our present stock of information in this department, no attempt, either in France or our own country, has been made till the present to collect and arrange these scattered but valuable fragments, and thus to fit them for general usefulness.

Professor Richerand has followed the arrangement of the older writers on this subject, dividing it into two orders: the first comprehending the diseases of the bones themselves; the second, those which affect the joints.

The diseases of the first order, or those which affect the bones themselves, occupy the first volume. These consist of fractures, wounds, denudation, necrosis, caries, exostosis, osteosarcoma, rickets, and fragility of the bones.

* It may perhaps be within the recollection of some of our readers, that the work of Petit was published under nearly similar circumstances.

The firſt chapter commences with ſome general preliminary obſervations on the different ſpecies of fracture, as they relate to ſituation or direction. We ſhall paſs over the remarks on theſe, as well as thoſe on the ſigns, cauſes, and prognoſis of fractures, which have no particular claim on the reader's attention, either from their peculiar importance or novelty. The obſervations contained in this part of the work, which demand a more particular conſideration, are thoſe on the application of extending and counter-extending powers to the fractured limb; and we wiſh that the author's reaſoning had been as carefully directed by his anatomical knowledge in this place as in the preceding obſervations, which indeed are in general very correct.

"On conſeillait anciennement d'appliquer ſur le fragment inférieur les puiſſances extenſives, de faire la contre-extenſion ſur le ſupérieur; mais outre qu'il eſt ſouvent difficile de ſaiſir les deux fragments, et quelquefois même impoſſibile, comme dans les fractures du col du fémur, en pratiquant l'extenſion et la contre-extenſion ſur les fragments, on exerce ſur les muſcles qui les entourent, une compreſſion qui détermine leur action ſpaſmodique. Il vaut donc mieux exercer l'extenſion ſur le membre qui s'articule avec le fragment inferieur, la contre-extenſion ſur celui auquel tient le ſupérieur. Dans une fracture de la jambe, par exemple, les moyens d'extenſion agiſſent ſur le pied; les puiſſances contre-extenſives ſont appliquées à la cuiſſe, tandiſque dans la fracture de ce dernier membre, c'eſt ſur la jambe que l'on fait l'extenſion tandiſque le baſſin eſt fixé par les puiſſances contre-extenſives."—(p. 31.)

The ingenious author of theſe remarks ought to have ſhewn us firſt, without aſſuming it as an abſolute poſition, that the ſmall degree of preſſure requiſite to bring the fractured extremities into coaptation is ſufficient to produce a ſpaſmodic contraction of the muſcles. We are inclined to think that if the mere compreſſion of the muſcles themſelves operate at all, in determining their contraction, it muſt be very ſlight, and that the principal if not the only cauſe is to be looked for in the irritation produced by the broken extremities of the bone. If this be granted, and it is an opinion which ſeems to regulate the practice of every Engliſh ſurgeon, it muſt be evident that whether the extending power be applied upon the extremities of the fractured limb itſelf, or that articulated with it, the cauſe which determines the reſiſtance of the muſcles will be equally efficient. But in making the extenſion according to the author's method a greater number of muſcles muſt be neceſſarily oppoſed, than if the power were applied on the fractured limb; becauſe in the former caſe, the bone articulating with the fractured limb being neceſſarily extended, by the very means

which are employed for the reduction of the fracture, all the flexor muſcles inſerted into it will be conſequently placed on the ſtretch, a circumſtance eaſily avoidable if the extending power be applied upon the fractured bone itſelf, as theſe muſcles can then be relaxed by placing the limb in a moderate ſtate of flexion. Theſe objections cannot, however, be ſuppoſed to apply to fractures of the neck of the femur, a caſe in which this method is quite impracticable. It will be hereafter perceived that the author has very naturally extended the ſame argument to the reduction of diſlocations. It is impoſſible, perhaps, from caſual ſucceſs, to draw any inferences in favour of the different methods of treatment; ignorance or chance has often effected what the beſt directed efforts, and the greateſt ſagacity, have left unaccompliſhed. But if we permit ourſelves to be guided by the data which theſe caſes furniſh, we muſt be led, we fear, to draw a concluſion directly oppoſite to that which the author has attempted to eſtabliſh.

With reſpect to the poſition of the fractured limb, the application of bandages, and the other general means of treatment, we have found nothing materially different from the uſual routine. The author prefers the extended poſition of the limb to the demi-flexion recommended by Sharp, Pott, &c. and, we think without any apparent good grounds, the bandage of Scultetus. Inſtead of lint, or other ſimilar materials, commonly uſed in this country, bags of oaten chaff are recommended to fill up any inequalities of the fractured limb, which are highly extolled for the great facility with which they are made to adapt themſelves to the depreſſions or prominencies. The practice of taking away blood indiſcriminately in all caſes of fracture, whether ſimple or compound, we ſhould conſider even in this country improper, or at leaſt unneceſſary, but eſpecially in a nation whoſe natural habits would ſeem to require a leſs rigid method of treatment. The general treatment of fractures concludes with an enumeration of the circumſtances and caſes of compound fracture, which require the amputation of the limb; to which are ſubjoined, ſome obſervations on the nature of the bony union, and the cauſes which are found to retard or prevent it. In caſes where the proceſs of oſſification has completely failed, the removal of the extremities of the fractured portions which have become incapable of uniting, is recommended as a dernier, though uncertain reſource. Monſieur Boyer, we are told, has only performed this operation once, and in this inſtance, although the circumſtances of the caſe preſented the moſt favourable proſpect of ſucceſs, the patient only ſurvived it a few days. This caſe, no doubt, was a ſufficient warning to the operator, and we are not

ſurpriſed

ſurpriſed that he ſhould not have attempted it afterwards. Whoever, indeed, reflects ſeriouſly on this operation, will perceive that the end is ſacrificed to the means: a caſe unattended with danger, with a degree of inconvenience which art can at all times alleviate, does not warrant the performance of an operation which, independent of the pain and extreme difficulty, is uncertain and dangerous in the reſult.

Having thus examined the modes of treatment which apply to fractured bones in general, we come to the conſideration of the particular treatment of each of them individually; in ſeveral of which the author has attempted to introduce a new, if not an improved mode of practice.

In fractures of the clavicle the author propoſes to rectify a conſiderable error in the preſent mode of treatment. After pointing out the particular derangement which takes place in fractures of this bone, he proceeds to ſhow that the method which has been hitherto adopted, viz. that of confining the ſhoulder backwards, is not only ill calculated to remove the difficulty which it is intended to obviate, but even tends, on the contrary, to increaſe the 'chevauchement' ſeparation of the fragments, by bringing the ſcapula and fractured portions nearer to the ſternum. Beſides this defect in the principle of its operation, this plan is no leſs exceptionable, he thinks, in the means of accompliſhing it; as the great degree of conſtriction which the bandage neceſſarily exerciſes upon the armpits, produces, in many inſtances, much uneaſineſs and excoriation. For an improved method of treating this injury, the author acknowledges his obligations to the ingenuity of Deſault, of whoſe apparatus he has given a very copious deſcription. This apparatus of Deſault has, however, received ſome material improvements from Profeſſor Boyer, for a particular account of which we muſt refer the reader to the work itſelf. We ſhall briefly ſtate, that it conſiſts in making the arm, as the author terms it, a lever of the firſt order, by placing a cuſhion in the axilla, and confining the lower part of the arm to the patient's ſide. This bandage, we are told, has been applied with equal advantage in fractures of the neck of the os humeri, and diſlocations of the ſternal extremity of the clavicle. The deſcriptions of the fractures of the remainder of the bones are delivered with accuracy, and abound with very copious references to the beſt authors, as well as to the caſes contained in our moſt valuable repoſitories of ſurgical knowledge. In many inſtances the author diſplays much originality of thought and acuteneſs of obſervation: as a ſpecimen of the latter, we ſelect the following paſſage on the ſigns of fracture of the neck of the femur:

" Si lorſqu'on fait executer au membre des mouvements de rotation, pour remener le pied a ſa rectitude naturelle, ou même le renverſer du côté interne, on porte le main ſur le grand trochanter, on ſent que cette eminence décrit des arcs de cercle peu eténdus, qu'elle tourne ſur elle-même comme un pivot. Dans l'etat d'integrite du col, elle ſe ment à l'extremité d'un rayon dont la longeur eſt celle de la tête de l'os et de ſon col. Après la fracture, cette longeur eſt bornée a l'epaiſſeur du grand trochanter et de la portion du col compriſe entre ſa baſe et l'endroit de la fracture. Delà on peut conclure que les arcs de cercle, décrits par le grand trochanter ſeront d'autant plus petits, que la fracture ſera plus voiſine de la baſe du col; qu'ils ſeront d'autant plus grand qu'elle ſera plus près de la tête de l'os, et qu'enfin ils ſeront le plus étendue poſſible dans le cas de ſimple décollement de l'epiphyſe. Pour mieux juger de ce ſigne, on doit compare l'etendue reſpective des arcs de cercle que décrivent les deux trochanters, en faiſant exécuter au membre ſain les mêmes mouvements de rotation qu' à l'extremite malade."—(p. 205.)

From this chapter, which indeed forms a more complete account of fractures of the *neck of the femur than any work we remember to have met with, a great variety of valuable extracts might have been added, bearing no leſs ample teſtimony of the preciſion with which this part of the work has been executed, than the learning and induſtry of its authors. The chapter concludes with a deſcription of a machine invented by Deſault, but altered and materially improved by Boyer, for producing the continued extenſion of the limb in the fracture of the neck and oblique fractures of the body of the femur. An engraving, annexed to the deſcription, exhibits this inſtrument in two different views †.

In treating of the diſeaſes contained in the latter part of this volume, an attempt is made to eſtabliſh a diſcrimination of ſome affections which are uſually confounded together, as necroſis and caries, exoſtoſis and perioſtoſis, oſteo-ſarcoma and ſpina-ventoſa. In this part of the work the author has ſtated, that matter is incapable of producing a caries of the bones until its properties have become changed by expoſure to the air. The ſame hypothetical notion we find him applying with great readineſs, in other parts of the work, to phænomena which have no relation to each other. Thus we are told that the admiſſion of air into the cavity of a joint, changes the ſynovia

* A ſeparate diſſertation on fractures of the neck of the femur was publiſhed by Richerand, in the year 1797.

† We ought not to forget a ſimilar invention for fractures of the patella, which, to ſay the leaſt, has certainly the merit of being leſs complicated than the generality of French contrivances.

ſynovia into an acrid fluid, which deſtroys the cartilages of the joint; and that the admiſſion of air into the bladder, by the catheter, is the cauſe of the altered ſecretion of that viſcus. The author has likewiſe the ſame irreſiſtible "penchant" to apply the ſame cauſes to the production of very oppoſite diſeaſes: thus there are few of the diſeaſes juſt enumerated which do not acknowledge for their cauſe, lues venerea, ſcurvy, cancer, or ſcrofula.

We come now to an examination of the 2d vol. which is allotted to the diſeaſes of the ſecond order, or thoſe which affect the articulations. They conſiſt of the following: ſprains diſlocations, dropſy, foreign bodies, wounds, white ſwellings and anchyloſis of the joints; to which are ſubjoined ſome remarks on the means of correcting deformities of the bones.

In diſlocations, as in fractures, the author adviſes that the extending force be applied upon the bone articulating with the luxated one, and "at as great a diſtance from it as poſſible." This mode of reduction, ſays he, was firſt practiſed by Fabre and Dupouy, and is now generally adopted in France. The principle upon which this practice is founded reſts upon the ſame grounds as that we have already examined in our animadverſions on the reduction of fractures. Any farther remarks on this ſubject would be ſuperfluous and unneceſſary, as the ſame objections apply equally in both inſtances. Nor can we admit with Dupouy that the degree of power of extenſion is increaſed by elongating the arm of the lever, ſince the limb, during its extenſion, cannot be regarded in any ſenſe we are acquainted with as a ſpecies of lever. With reſpect to the counter-extenſion, we have no difficulty in admitting, with the author, that this power ought to be applied upon the part immediately above the diſlocated bone; not, however, upon the ground that any analogy ſubſiſts between a caſe of diſlocation and fracture, nor from the fear of exciting the contraction of the muſcles or preventing their elongation; but from a more obvious motive, that of applying it upon the part which ought to be moved. In the chapters on the diſlocations of the different bones, we have met with ſome curious and extraordinary facts. In deſcribing the luxations of the ſecond cervical vertebra on the firſt, the following paſſage occurs:

"En faiſant des recherches ſur la manière dont mouroient les ſuppliciés par la corde, Louis découvrit que ceux qu' expedioit le bourreau de Lyon, periſſoient par la luxation de la premiere vertébre ſur la ſeconde, tandiſque ceux que l'on pendoit à Paris, étoient aſphyxiés par ſtrangulation. Il trouva la cauſe de cette différence

dans un mouvement de rotation que l'executer Lyonnois imprimoit au corps du coupable, en le pouſſant par les épaules au moment ou les pieds abandonnoient l'echelle."—(p. 55.)

Theſe repeated and deciſive experiments of the executioner at Lyons may ſerve, at leaſt, to ſatisfy the minds of thoſe who doubt that, in the common mode of executing criminals in this country, death is produced by mere ſuffocation.

The following quotation from the chapter on diſlocations of the foot may perhaps leave ſome of its readers in greater aſtoniſhment at the powers of nature, than the judgement or diſcretion of the ſurgeon. The facts, however, which it offers, are not, we believe, unparalleled; and the caſes which he quotes appear ſo faithfully recorded, that few, after reading them, will be diſpoſed to doubt their truth.

"Un grand nombre d'obſervations poſtérieures à I. L. Petit, prouve qu'en ſuivant les précept qu'il donne a ce ſujet, on priveroit ſouvent, ſans néceſſité l'individu, d'un membre dont la conſervation eſt poſſible. L'experience a également appris qu'il eſt avantageux de ſouſtraire l'aſtragale, lorſque le déchirement eſt tel, que cet os ne tient plus que par quelques lambeaux de parties molles, par quelques debris ligamenteux; que cette extirpation, en relâchant toutes les parties, diminue beaucoup l'intenſité des accidens inflammatoires. Le tibia deſcend à la ſuite de cette extirpation, appuie ſur le face ſuperieur du calcaneum, ſe ſoude avec lui, de manière que le malade guérit, ayant le pied ankyloſé, término bien préférable a l'amputation du membre, et aux accidens auxquels on s'expoſe en voulant conſerver l'aſtragale. Ferrand avoit pratiqué cette ſouſtraction ſur invalid qui avoit enſuite pour coutume de porter l'os dans ſa poche. Deſault l'a trois fois opérée avec ſuccès. L'un de ſes trois malades (c'etoit une femme) mourut néanmoins deux mois aprés l'accident, mais elle ſuccomba, évidemment à une fièvre d'hopital, etrangère a la maladie pour laquelle elle etoit venu y réclamer des ſoins. La diſſection du pied offre l'extrémité inférieur du tibia, déjà en partie ſoudée au calcaneum. Nul doute que l'operation n'eut été couronnée de ſuccès, et que le pied ne ſe fut complètement ankyloſé, ſi la malade eut ſurvecu plus long-temps."—(p. 277.)

The diſlocations of the joints, particularly of the ſhoulder and hip, are treated with great anatomical accuracy. An extract from the former will convey a very adequate idea of the reſt.

"On a cru que la tête de l'humerus pouvoit ſe porter en haut vers la clavicule, et ſe placer entre le grand pectoral et le ſous ſcapulaire; mais les rapports du dernier de ces muſcles avec le côté interne de l'articulation qu'il embrace ſont tels, qu'il devroit ſe contourner au deſſous de la tête de l'humerus, pour que la luxation conſequtive en haut peut avoir lieu. Le ſous-ſcapulaire, porté en dedans, reſte toujours au côté interne de la tête de l'os; et ſi celle-ci

celle-ci monte juſques pres l'apophyſe coracoïde, elle ne peut le faire qu'en gliſſant entre le muſcle ſous-ſcapulaire et la foſſe du même nom: alors la tumeur dure et arrondie que l'on ſent au deſſous de la clavicule, audevant du moignon de l'épaule, eſt formée par la tête de l'os que recouvrent non-ſeulement le grand et le petit pectoral, mais encore le ſous-ſcapulaire."—(p. 95.)

In the chapter on wounds of the joints, ſeveral important caſes are adduced to prove that theſe wounds are not always attended with the degree of danger which has been frequently imagined, and that their treatment ought to depend on the extent of the wound, the contuſion of the ſoft parts, and the length of time the joint has been expoſed to the air. If theſe obſervations required any confirmation, they are amply ſupported by a writer* whoſe extenſive experience and fidelity of narration add no inconſiderable weight to the evidence before us.

To ſum up a general character of this work, the accuracy of its anatomical ſtatements, the acuteneſs of obſervation, and the extenſive readings of its author, though occaſionally alloyed with palpable errors and national prejudices, entitle it to the attention of every impartial man who is zealous in the progreſs and improvement of his profeſſion. It has been already tranſlated into Engliſh by Dr. Farrell. Upon comparing his verſion with the original, however, we have ſome reaſon to believe Dr. Farrell has cultivated the French language with much more aſſiduity than ſurgery. The tranſlator of Berthollet ſhould have recollected that a combination of both was abſolutely neceſſary in order to preſerve the pure ſenſe of the original. Had this precaution been attended to, by ſubmitting it to the examination of a qualified perſon, he would not have been guilty of ſeveral omiſſions, which, though apparently unimportant in the eye of the tranſlator, to the ſurgeon would have appeared evils of no inconſiderable magnitude. We would have wiſhed, therefore, in ſome inſtances he had followed the original more cloſely, and ſacrificed elegance of ſtyle to a more literal conſtruction of his author. In many inſtances he has compreſſed the ſenſe of ſentences with an obſcure brevity; in others not only are words but whole ſentences omitted; and in one inſtance, p. 199, vol. i. more than two pages are entirely left out. We do not intend to ſay, that theſe are of very material importance, but we mention it that our criticiſm may not be deemed unjuſtifiable. We muſt likewiſe object to his following the ridiculous orthography of the

* Review of Hey's Obſervations in Surgery. Vol. I.

the French, in ſuch words as Fabrice de Hilden, Scultet, &c. and we think ſome uſeful notes might have been added, of which not one occurs in the whole book. Dr. Farrell's tranſlation may, however, prove uſeful to thoſe who are not acquainted with the French language.

Art. CXLIV. *An Hiſtorical and Critical Eſſay on the Revival of the Drama in Italy. By Joſeph Cooper Walker, M. R. I. A.* 8vo. pp. 312. Price 7s. Mundell and Son, Edinburgh; Longman and Co. London. 1805.

IN the hiſtory of Italian literature our more learned countrymen have at length begun to be deeply intereſted. The unrivalled ſplendour of Mr. Roſcoe's exertions could not fail to recommend a ſubject in itſelf ſo promiſing: and in Mr. Shepherd, Mr. Greſwell, and Mr. Walker, he has found coadjutors of no deſpicable character; coadjutors whom he muſt himſelf regard as a valuable acceſſion to the common cauſe. Theſe writers have opened ſources of elegant entertainment, which to the great majority of Engliſh readers are entirely new.

Mr. Walker, who is known to many reſpectable individuals as a moſt amiable member of ſociety, has already diſtinguiſhed himſelf by the publication of various works. He appears as a contributor to the "Memoirs of the Royal Iriſh Academy;" and, in a ſeparate form, has produced "Hiſtorical Memoirs of the Iriſh Bards," "An Hiſtorical Eſſay on the Weapons and Dreſs of the ancient Iriſh," and "An Hiſtorical Memoir on Italian Tragedy." Theſe three works are elaborate and curious. They are now of rare occurrence; and ought to be reprinted uniformly with the eſſay under our more immediate inſpection. In the preface to this eſſay, he has acquainted us with the origin of his affection for the Italian muſes:

"Italian literature has winged ſo many of my ſolitary hours, which would otherwiſe have paſſed heavily along, that I ſhall beg permiſſion to indulge my feelings, before I take leave of the public, in acknowledging the accident, which, if my memory does not deceive me, firſt excited the ſtrong propenſity by which I have been ſo long impelled to the cultivation of the literature of Italy. While ſtill young, and undetermined in regard to any particular literary purſuit, I was led by the voice of fame to ſeek out a tranſlation of the pathetic tale of Ugolino, by the preſent Earl of Carliſle. The powerful intereſt and exquiſite beauties of the ſtory, heightened by the excellence of the verſion, directed my attention to Dante,—and Dante led me on. Should theſe pages be honoured with the notice of the accompliſhed nobleman in queſtion, who is only

known to me by his virtues and talents, I hope he will pardon, if he ſhould not accept this little tribute of gratitude."—(pp. xi. & xii.)

The "Eſſay on the Revival of the Drama" is much ſuperior to his other productions: it evinces more extenſive reſearch, and is compoſed in a more correct and judicious manner. The materials are evidently ſuch as muſt have coſt the author no inconſiderable labour in collecting: they are generally arranged with ſedulous care, and diſplayed with proper effect. The liberality and candour which adorn every page, it would be unpardonable to leave uncelebrated. Theſe are qualities for which men of learning are not always pre-eminent; but they are qualities with which it is not eaſy or proper to diſpenſe.

The ingenious writer is not inclined to ſuppoſe "that the modern ſecular drama was poſterior in Italy to the ſacred drama, or that it roſe immediately in that country out of the myſteries and moralities of the church; an opinion," he ſubjoins, "in which I am ſupported by the weighty ſuffrage of Biſhop Warburton." From the conſpicuous merits of Dr. Warburton it is not our wiſh to detract; but, with becoming deference to Mr. Walker, we conceive that in queſtions of this kind his ſuffrage is not of the utmoſt importance. To his favourite hypotheſis, with regard to the origin of romantic fiction, Mr. Walker has alluded with ſeeming approbation: the ſame hypotheſis was adopted and illuſtrated by the excellent Mr. Warton: but, notwithſtanding our reſpect for theſe names, we are inclined to treat it as a mere figment. Its futility has indeed been ſufficiently expoſed by the learned Biſhop Percy; to whoſe ſtrictures Mr. Walker does not ſeem to have adverted.

Every fragment of information which appeared conducive to the illuſtration of his ſubject, the author has collected with abundant care. After having appriſed us of the rude efforts at dramatic repreſentation, he proceeds to remark, that the firſt decided attempt at a regular drama was made by Muſſato, a man of a ſingular and intereſting character. He wrote two Latin tragedies, which bear the titles of *Eccerinis* and *Achilleis*.

"Albertino Muſſato was born (1261) in Padua. While ſtill a youth, his father died, and left him deſtitute of fortune, at the head of a numerous family. It is to the latter circumſtance he alludes, in his pathetic elegy on his birth-day, when he ſays,

Quam fierem pubes, ſic pater ante fui,
Not yet a man, a father's cares I knew.

"Having no other means of ſubſiſtence, he was content to engage in the humble office of tranſcribing books for the ſtudents of the univerſity of his native city; and he is ſaid to have continued to

to exercise this employment, so irksome to a man of genius, till he reached his thirty-fifth year. He occasionally, however, found time to attend the lectures delivered in the university; and in the privacy of his humble abode, he studied the science of the laws, cultivated elegant literature, and revolved in his active mind the interests of his country. Emerging, at length, from obscurity, he assumed the profession of a lawyer. Naturally eloquent, he soon attracted notice. His fame expanded, his fortune improved, and he was sometimes invited to assist in the management of the municipal affairs of Padua. For this important office he evinced himself eminently qualified at the time of the descent of Henry VII. into Italy. He was five times ambassador from the city of Padua to that prince, and on each occasion acquitted himself to the satisfaction of both parties. When Henry received the iron crown at Milan, in 1311, Mussato was one of the deputies sent by the Paduans to assist at that magnificent ceremony. And, in the same year, he and Antonio da Vico were dispatched to prevail on the emperor to allow the Paduans to retain their republican form of government. Less successful on this than on former occasions, his report of the result of this embassy excited a tumult, in which his life and that of his colleague were exposed to imminent danger: for, confident in their strength, the Paduans had determined, if their requisition was not granted, no longer to treat with the emperor as a conqueror, but to set his power at defiance. But they were soon undeceived; and Mussato was again dispatched to conciliate the offended prince. His eloquence prevailing, he was received, on his return, by his fellow citizens, as the saviour of his country. But it was not as an orator only that he served the country which gave him birth. He distinguished himself as a soldier in the wars between Padua and Can Grande del la Scala. In one of those engagements he was dangerously wounded and taken prisoner; but Can had too much respect for genius to treat him as an enemy. Soon as he was recovered, this generous prince gave him his liberty, and loaded him with favours.

"To follow Mussato through all the vicissitudes of his '*many colour'd life*,' would be to write the history of Padua during the period of his political career. We shall, therefore, confine ourselves, in the remainder of this narrative, to the most important personal notices regarding this venerable patriot, poet, and historian.

"Doomed to experience the instability of popular favour, the life of Mussato was again in danger. Happily escaping the fury of an enraged mob that surrounded his house, he fled (1314) from Padua, determined never to return. But he soon after yielded to the entreaties of his friends, and revisited the scenes of his youth. Ashamed, at length, of the injustice rendered to so valuable a citizen, the senate and the people resolved to make some amends for their ungrateful conduct. The merits of his tragedy of "*Eccerinis*" were made a pretext for bestowing upon him the laurel crown; and the bishop of Padua, at whose hands he received it, issued at the same time an edict, that on every Christmas-day, the doctors, regents,

regents, and profeſſors of the two colleges in that city, ſhould go to his houſe in ſolemn proceſſion, with wax tapers in their hands, and offer him a triple crown. Conciliated by this flattering diſtinction, he again engaged with ardour in the ſervice of his country, and continued to render it many important offices. But neither his oratorical powers, nor political talents, could ſave it from falling under the dominion of Can Grande. Before this event took place, he had been baniſhed (1325) on an unjuſt accuſation to Chiozza, a little city built on an iſland, amongſt the lagunes or ſens of Venice. On the promulgation of a general pardon by Can, on his taking poſſeſſion of Padua, in 1328, the hoary exile quitted his retreat, and threw himſelf at the feet of the conqueror. But through the ill offices of Maſiglio da Carrara, he was denied the benefit of the promiſed pardon, and remanded to Chiozza. Here, while the venerable patriot beguiled his time in reviſing his hiſtorical works, fancy may ſuppoſe him occaſionally turning a tearful eye to his native Padua, or extending his view over that city to the towering boundary of the Alps, and loſing himſelf in imagination among the rocks and the foreſts, the ſnows and the torrents, of thoſe majeſtic mountains. Muſſato languiſhed about one year in this city. On the 31ſt of May, 1330, he died in the ſeventieth year of his age, and his body was conveyed to Padua, where it was honourably interred.

"Beſides the tragedies which recommend Muſſato to our notice, he wrote an hiſtorical work, in ſixteen books, entitled, "Auguſta," containing the life and actions of the emperor Henry VII; and he detailed, both in proſe and in verſe, all the wars and remarkable occurrences of his own time. He alſo undertook a life of Lewis of Bavaria, which he continued until he was interrupted by the ſtroke of death. And he ſometimes beguiled his leiſure in the compoſition of Eclogues and Elegies. His "Eccerinis" and hiſtorical productions were publiſhed by Muratori, in "Rerum Italicarum Scriptores," vol. 10. And a complete collection of his works appeared in Venice, in 1636. It is the opinion of Maffei, that Muſſato may diſpute with Petrarca, the honour of having reſtored the elegance of the Latin tongue."—(p. 31.)

The biographical ſketches which occur in the progreſs of the work render it more intereſting and more complete. For this part of our entertainment we are in ſome meaſure indebted, as the preface informs us, to one of Mr. Walker's literary friends.

"During a viſit with which my amiable and much eſteemed friend, Dr. Robert Anderſon, of Edinburgh, favoured me, in the autumn of 1802, he recommended an extenſion of the biographical part of my plan; and ſuggeſted ſome hints for the improvement of my work in general. To the hints of one of the moſt elegant and judicious critics of the age, and a friend whom I ſo highly eſteem, it may be preſumed I paid due attention, though I may not have been ſo fortunate as to meet all his ideas."—(viii.—ix.)

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As a further ſpecimen of this intereſting work, we ſhall ſhall tranſcribe the author's remarks on the *Calandra* of Divizio:

" About this time another innovation took place in the Italian drama. Diſguſted with the farcical repreſentations which, under the aſſumed title of comedies, had long diſgraced the ſtage of Italy, Bernardo Divizio, afterwards Cardinal da Bibbiena, reſolved to preſent his countrymen with a ſpecimen of what a very ingenious writer (Miſs Baillie) eſteems the moſt intereſting and inſtructive ſpecies of comedy—the real characteriſtic—in their maternal tongue; and in order to render his picture of life the more faithful in its reſemblance to the original, he rejected metre, and adopted proſe, in his " Calandra," the comedy to which we allude. This admirable production, which, according to Riccoboni, was written about the year 1490, deſerves, in the opinion of that ingenious writer, not only to be the model for all future comic writers, but the ſtandard by which the effuſions of the comic muſe ſhould be uniformly tried. In his day, it was unrivalled; nor has it ſince been often ſurpaſſed. The conſtruction of the fable is excellent; the language pure and appropriate; the characters highly finiſhed and admirably ſupported; all the incidents rendered conducive to the promotion of the main action; and the *dénoûement* happily produced. Feſſino is is as witty as the Jeremy of Congreve, and as fertile in expedient as the Davus of Terence. Fulvia, artful and libidinous, is the dupe of her own criminal paſſion. Samia, like the chambermaid of many ſucceeding comic writers, is ever ready to forward the amorous deſigns of her miſtreſs. Ruſa, a negromante, or conjuror, muſt have been thought a natural character in an age when faith was given to judicial aſtrology. And in Calandro that kind of mental imbecility which the Italians diſtinguiſh by the term *ſciocchezza* or fillineſs, may be ſaid to be perſonified. In the prologue we are told the comedy is called " Calandra," from " Calandro, who is ſo ſilly that it will hardly be believed that nature ever created a man ſo weak." In ſome ſcenes we are charmed with humour; in others we are dazzled with wit; and in all we diſcover a view of life portrayed by the hand of a maſter. But though this comedy was written by a cardinal, and honoured with the countenance and approbation of a pope, it is not calculated to ſerve the cauſe either of religion or of morality. The author ſports with death, and too often ſolicits the aid of the Deity to promote an amorous intrigue. In the ſcene between Lidio and his governor Polinico, an adulterous connection is defended with too much ingenuity. The governor argues feebly, while Lidio, with the witty aid of Feſſino, almoſt convinces us he is in the right; ſo that we do not wonder, and hardly regret, that Polinico's endeavours to eſtrange his affections from Fulvia are as vain as " an attempt to embrace a ſhade, or catch the wind with nets," *abbracciar l'ombra, e pigliare il vento colle reti.*' Perhaps, too, in the economy of the fable, ſome faults might be diſcovered, particularly in Act. v.; and in the opening of Act. iii. where Feſſino, in

in the manner of the old comedy, addreſſes the audience,—*Ecco, o ſpettatori*, &c. But inſtead of ſeeking for ſomething to cenſure in this piece, we ſhould rather expreſs our ſurpriſe that one of the firſt comedies that was written at the revival of the drama, and that too the production of a gay voluptuous prieſt and ſubtile courtier, ſhould have approached ſo near perfection."—(p.141—144.)

Of ſome of the more remarkable dramas Mr. Walker preſents us with an analytical view. The quotations which he introduces are generally accompanied with poetical tranſlations, furniſhed by his ingenious friends, Miſs Bannerman, Miſs Watts, Mr. Boyd, and Mr. Preſton. Some of theſe verſions are executed with great felicity. Of the *Orfeo* of Politian, a ſingular drama, produced in the ſhort ſpace of two days, he exhibits a minute account. One of the choruſes of that drama, as tranſlated by Miſs Bannerman, a young Lady of very uncommon talents, we cannot reſiſt the pleaſure of tranſcribing:

L'aria di pianta s'oda riſuonare, &c.

Hark, hark! the ſoft winds low reſound,—
Our hopes are gone, our glory fled!
Mourn, mourn! ye rivers murmuring round,
Ye drink the tears that 'balm the dead!

Before thy ſhadows, death, decline
The ſtars of heaven, and veil their beams;
And every flower of ſummer ſeems,
Eurydice! in faded bloom,
To feel the breath that blighted thine;
And love, while drooping nature dies,
In deeper woe ſhall mingle ſighs,
Eurydice! that thou wer't lured
By cruel fate's avenging doom
From hope, from life, to darkneſs and the tomb.
Hark, hark! &c.

Ah Fortune! ſerpent mining deep,
In fear, in grief, in wrath, reveal'd!
Torn as a lily from the field,
She withered as the roſe of morn
Before the tempeſt's whelming ſweep—
Pale is that face, and humbled low,
That bluſh'd in beauty's living glow:
Our joys are duſt! our ſun decay'd!
Thoſe lucid eyes are quench'd in night,
That ſhone to gladden earth and miniſter delight.
Hark, hark! &c.

And thou, whoſe ſoul-entrancing breath,
Firſt wak'd the lyre to love and woe!
All ſilent now that magic flow
That huſh'd to peace the warring winds,
And charm'd the iron ear of death!

Can

Can muſic ſooth when thou art loſt,
Exulting nature's proudeſt boaſt?
Thou, troubled ocean! murmur deep—
Let louder lamentations riſe
From deſolated earth, and pierce the darken'd ſkies.

Hark, hark! the ſoft winds low reſound,—
Our hopes are gone, our glory fled!
Mourn, mourn! ye rivers murmuring round,
Ye drink the tears that 'balm the dead!"—(App. p. 31.)

"Of the excellence of this verſion," ſays Mr. Walker, "it is not for me to ſpeak: I ſhall only obſerve, that its pathetic graces were probably heightened by the circumſtances under which it was executed,—the preſſure of the heavieſt misfortune incident to life—the loſs of a beloved parent!"

This is not the age of original invention or profound reſearch. We are ſo ſeldom preſented with works of a ſtandard kind, that every incitement ought to be preſented to thoſe who have courage to reſiſt the torrent of flimſy compilation, and erudition to ſupply real deficiencies in our national literature. Mr. Walker has diſcuſſed an intereſting ſubject, which had not been profeſſedly attempted by any of our countrymen; and he has evinced himſelf to be poſſeſſed of talents and learning adequate to the undertaking.

ART. CXLV. *Sermons. By the late William Gilpin, M.A. &c. Vol. IV.* 8vo. Price 7s. Cadell and Davies, London. 1805.

THIS volume is a poſthumous publication; but we are informed, in an advertiſement prefixed to it, that the reverend and pious author had given it his final corrections, and had employed his laſt hours in preparing it for the preſs.—Three volumes of Mr. Gilpin's Sermons having been already ſubmitted to the public tribunal, we are excuſed from the neceſſity of entering into a minute inveſtigation of the merits and defects of the preſent work. The chief object which the author of theſe diſcourſes had in view, was evidently plainneſs and perſpicuity. He did not aim at the loftier ſtrains of eloquence, but wiſhed to reduce his language to the level of the meaneſt underſtanding. This motive deſerves all the praiſe we can beſtow. Talents never appear more amiable and engaging than when employed for the benefit of thoſe who chiefly need inſtruction; and in religious concerns they unqueſtionably need it moſt who are placed by Providence in the lower claſſes of the community. In addreſſing a learned

of

or fashionable audience, the higher species of oratory may be applied with good effect; but nothing can be more improper than to speak to an assembly consisting almost exclusively of labourers and mechanics in such a style. It is, it must be, beyond their power to comprehend it: the preacher would nearly succeed as well were he to harangue his congregation in a foreign tongue*. But, in recommending plainness and simplicity, we must not be considered as advocates for impurity. The greatest perspicuity is consistent with the greatest propriety. Witness the simple yet chaste style of Addison; the plain yet, generally speaking, correct language of Dean Swift.

The volume before us contains twenty-five discourses; of which one was delivered at the primary visitation of the Bishop of Winchester, a second at that of the Chancellor of the Diocese, fourteen are miscellaneous, and the remaining nine are devoted to a familiar explanation of some of the more difficult passages in St. Matthew's Gospel. The design of the pious author in composing the latter he thus explains:

"The following sermons are presented to the public merely as a specimen of a mode of preaching which I think may be useful to a country congregation. The scriptures will be read with more pleasure the more each little difficulty, which now and then stops an unlearned reader, is removed.

"This mode of preaching might be carried still farther. The Sunday Lessons, from the Old Testament, are not all, perhaps, selected with equal judgment. Many of them contain difficulties which want explanation. If these Lessons, as they occur, were now and then explained in the following sermon, it might have its use among the common people."—(p. 204.)

In execution of this plan our author begins with delivering some rules, which he considers as necessary to be observed in reading the scriptures. First, he directs us to keep in mind that it is God himself who speaks to man. 2dly, That we should apply what we read to ourselves. 3dly, That in interpreting any difficulty of scripture we must consider 'what goes before and what follows;' and if this is not sufficient to resolve our doubts, we must compare it with the whole tenor of the gospel. Lastly, that we must pursue our study of the sacred writings under a proper sense of piety and devotion. Such

* We once had a strong proof of the truth of this remark, in the answer given by a mechanic to an enquiry respecting the clergyman of his parish. "He is," said he, "a good man, and a charitable one; but in his sermons he uses so many *dictionary* words, that we cannot understand him."—Reviewer.

Such is the ſubſtance of the firſt ſermon on St. Matthew's Goſpel: and we meet with ſome obſervations that cannot be too ſtrongly impreſſed on the minds of the unlettered Chriſtian. Thus, ſpeaking of the difficulties which may be found in the ſacred volume, even among its precepts, Mr. Gilpin remarks with equal truth and judgment,

"Though the precepts of ſcripture are generally very plain, yet it may happen that now and then a text may have a tendency to miſlead you. The misfortune is, that on the plain religion of the goſpel a variety of opinions (and many of them very ſtrange and abſurd) have been ingrafted: and it happens that each of theſe opinions has a few leading texts, which plainly prove it, when theſe texts are conſidered without being joined to other parts of ſcripture. Thus, one man believes we are to be ſaved only by *faith*; for does not the ſcripture ſay, *by faith you are ſaved?* Another is as clear that we are to be ſaved by *works*; becauſe the ſcripture as plainly ſays, *This do, and you ſhall live.* Whereas, in fact, neither one opinion nor the other is agreeable to the *whole tenor* of ſcripture; nor are theſe texts, nor any other that are uſually brought to prove theſe opinions, at all to the purpoſe, unleſs we read them as connected with thoſe paſſages from whence they are taken, or compare them with the general tenor of ſcripture. The ſtreſs in ſcripture is laid both on *faith* and on *works:* they are inſeparably united; and we may ſay of them, what Chriſt ſaid on another occaſion, *what God hath joined, let no man put aſunder.*—The true way, therefore, of interpreting every difficulty in ſcripture, is to conſider what *goes before*, and *what follows;* and if this does not lead you to the ſenſe, compare it with the whole tenor of the goſpel. Thus, for inſtance, you are ordered in ſcripture to *take no thought what you ſhall eat, nor what you ſhall drink, nor wherewithal you ſhall be clothed.* It is evident this cannot be meant in a literal ſenſe; becauſe it is abſolutely neceſſary that we muſt take thought about theſe things, in a proper degree. Read on, therefore, and you will preſently ſee what is the true ſenſe of theſe words. In the next verſes you read, *but ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added to you.* Here then you ſee plainly, that you *may* take thought about meat, and drink, and clothes; but you muſt ſeek the kingdom of God, and his righteouſneſs, *firſt*, and on them lay the principal ſtreſs.—Then again, ſome people have believed, that God Almighty, in an arbitrary manner—that is, without having any reſpect to the actions of men, hath elected ſome people to ſalvation, while he has doomed others to damnation. And, no doubt, many texts of ſcripture may be brought, which in *mere words* ſeem to have this meaning; nor may it be eaſy for thoſe who are not ſkilled in ſcripture to clear them of this difficulty. In theſe caſes, then, compare ſuch harſh doctrines with the *general ſenſe* of ſcripture: there you will find it univerſally declared, that Jeſus Chriſt came to redeem *all* mankind, and not this or that perſon; and alſo, that we muſt all work *out our own ſalvation, with fear and*

and trembling. So that it is plain, if the goſpel have any intention, theſe doctrines cannot be true. Why was it given to all mankind, if all could not profit by it?"—(p. 211—213.)

Having given theſe general directions for the guidance of the leſs experienced reader, Mr. G. proceeds, in the ſecond ſermon, to notice the five firſt chapters of St. Matthew's Goſpel. The points which principally engage his attention are, the arrival of the eaſtern magi; the ſlaughter of the innocents; the queſtions put by the diſciples of John to our Lord; and the temptation of that divine perſonage. The latter he believes to have been a real tranſaction, and we believe ſo too. It is related by the evangeliſt with all the ſimplicity of an hiſtorical fact; and it appears to us to be dangerous and unwarrantable to interpret ſuch narrations in an allegorical ſenſe, unleſs urged to it by great and evident neceſſity. We could produce many arguments in favour of the literal meaning of this paſſage of ſcripture, was this the proper place to enlarge on it. In the third ſermon our author completes a ſubject which he had alſo touched upon in the firſt—the diſcourſe of our Saviour on the mount. The fourth commences with an account of the firſt miracle wrought by our Lord, and concludes with the miſſion of the diſciples to preach the goſpel to the Iſraelites. In the remaining five a brief ſurvey is taken of ſuch other doctrines and miracles as are recorded by the ſame evangeliſt, and an attempt is made to remove the difficulties and obſcurities which might prove a rock of offence to untutored minds.

Such is the outline of the plan adopted by Mr. Gilpin in theſe nine ſermons. It would be highly unjuſt to inſtitute a compariſon between his ſlight ſketch and the more finiſhed picture of his Lordſhip of London: we ſhall, therefore, lay before our readers an extract or two from other parts of the volume, which will give them a tolerably correct idea of the merits and manner of the whole.

"The example of any *human being* might often miſlead us. Where ſhall we find, among the children of men, the pattern of a life, not only unblemiſhed by weakneſſes, but untainted by ſin? It is true, many parts of an amiable character may undoubtedly be worthy of our imitation; but ſtill, without care, even theſe very virtues may miſlead us. If, as is often the caſe, through our admiration of a few ſhining parts in a character, we are led through prejudice to admire the whole, we may eaſily be deceived: we may imitate weakneſſes, prejudices, humours, and follies; we may adopt many wrong ſentiments, from which no human being is free. Nothing is more common than this ſort of imitation and deception. A man, for inſtance, is kind and friendly; and his kindneſs and friendlineſs

are worthy of our imitation: but perhaps *he may ſit looſe* to the ties of religion; he may be lax in his practice, or uncharitable in his party diſtinctions. Now, if through our admiration of the amiable parts of his character, we imitate thoſe which are faulty, (and, by giving his faults ſome gentle name, this may eaſily happen through friendſhip) we are miſled, you ſee, even by virtue itſelf. In following the examples, therefore, of our fellow creatures, even the beſt of them, it requires caution. Diſtinctions muſt be made: we muſt ſeparate the good from the bad; and we muſt neceſſarily have another rule to go by, than the fallible example we follow; that is, we muſt have a rule, by which the example itſelf muſt be judged.—But the example of Chriſt is as much a pattern, as his precepts are a rule. Here we cannot err. We have only to imitate as cloſely as poſſible; and the more cloſely we imitate the better. It was the obſervation of an old philoſopher in the heathen world, that if virtue could appear to mankind in a viſible ſhape, clothed in all that majeſty and ſweetneſs which naturally belong to it, the heavenly form would captivate the eyes of men, and inſpire them with the love of goodneſs. This heavenly appearance is really in a manner placed before us Chriſtians. In the example of our bleſſed Saviour virtue *is* placed before us in a viſible ſhape: we not only hear it dictating, in the form of rules and inſtructions, but we ſee it acting before us in all the offices of life.—Nor can we pretend to ſay, that we have, in the example of our bleſſed Saviour, ſuch a pattern as we cannot follow. It is true, we cannot come up to it, nor imitate it in every part; but it is in general plain to our capacities. Had the example of our Saviour been the example of a perſon in an elevated ſtation of life—had our Lord ſhewn us how kings ought to reign, or magiſtrates to govern, or generals to command, it would have been a noble leſſon, no doubt, for kings, and magiſtrates, and generals; but it could have been imitated only by few. Or, had our Lord given us the example of auſtere manners—of a life devoted entirely to religious offices, the neceſſary buſineſs of the world would not have permitted us to imitate it. But it is an example of a different kind which our bleſſed Lord has ſet before us: it is the example of affection, heavenly-mindedneſs, humility; a life ſpent in being of ſervice to others; of piety and devotion; and of mild ſubmiſſion, and reſignation, in all caſes, to the will of God. This example, as far as the divine nature of our Saviour was concerned, was certainly unneceſſary; but he choſe to give us an example in the human nature, as ſuited to the imitation of mankind. High and low, rich and poor, *this countryman and that countryman*, people of all profeſſions, of all ages, and of all diſtinctions, find here an example ſuited to their imitation—the example of a holy good man, which people of all profeſſions ought to follow."—(p. 60—63.)

Proſecuting the ſame ſubject, our author judiciouſly obſerves,

"Now,

"Now, in ſome things it is impoſſible for us to follow the ſteps of Chriſt: as, in the firſt place, where he acts in his prophetic character, when he denounces woe againſt the Scribes and Phariſees; or when he denounces judgment upon the unrighteous cities, which ſhut their ears againſt the truth; or when he drove the buyers and ſellers out of the temple. Other parts of his life, too, are beyond our example. In one part of ſcripture we are told, he faſted forty days and forty nights; in another, that he would continue whole nights and days in prayers to God. Now theſe ſteps, we know, it is as impoſſible for us to follow, as it is to work the miracles which Chriſt wrought; yet ſtill, even theſe we ought to follow at a proper diſtance. If we do not denounce judgments againſt wicked men, we ſhould at leaſt diſcourage and avoid them: if we cannot, with the zeal and dignity of our Lord, drive the buyers and ſellers out of the temple, we can, however, ſhew our regard to the temple of God, by continually frequenting it, and with ſincerity performing our devotions in it: if we cannot faſt forty days and forty nights, yet ſtill we can practice ſuch ſelf-denial, ſuch ſobriety, and ſuch temperance as our nature will allow, and our religion preſcribes: if the frailty and circumſtances of our nature will not ſuffer us to continue all night in prayer to God, yet ſtill we can perform our devotions, both in public and private, with attention, ſincerity, and fervour.—Theſe, however, are the extraordinary parts of that great example, whoſe ſteps we are to follow in general, it is obvious, to imitation. The common parts of our Saviour's life ſet before us the plain example of doing our duty to God, our neighbour, and ourſelves; and the manner in which we are to follow the example, is to go as far in the imitation of it as we can. When the text ſays, *Be ye perfect, as your heavenly Father is perfect*, the meaning is not that, by the beſt of our endeavours we can attain that perfection; but by imitating that example, as far as we can, we may go higher than we could without it. And hence ariſes the great advantage of having a perfect pattern. We may ſtill riſe higher in the degrees of imitation; as there will always be ſo many degrees above us, that we can never attain the higheſt."—(p. 64—66.)

It will be evident, from the paſſages which we have tranſcribed into our journal, that Mr. Gilpin has a juſt claim to the character of a plain and unaffected writer. But as in morals, ſo alſo in literature, virtues are nearly allied to defects*. A conſtant deſire of ſublimity often leads to puerility or bombaſt: a perpetual aim at ſimplicity is ſometimes productive of meanneſs. To point out faults is by no means agreeable to us; but we ſhould fail of fulfilling the duty we have undertaken, did we ſuffer motives of delicacy or tenderneſs to draw a veil

* Ἀφ' ὧν γὰρ ἡμῖν τάγαθὰ, σχεδὸν ἀπ' αὐτῶν τούτων καὶ τὰ κακὰ γίγνεσθαι φιλεῖ. Long. de Sublim. ſ. 5.

veil over imperfections which occaſionally preſent themſelves. Truth, therefore, compels us to confeſs, that our author, in avoiding all unneceſſary ornaments, has been betrayed into expreſſions which we cannot always approve. Thus, at page 120, Mr. Gilpin obſerves,

"How long is it ago—not very long ſince I heard of a neighbour's horſe being killed in the night?—What a mind muſt that wretch have, who could commit ſo malicious and wicked an action, from which he could receive no advantage himſelf, merely to gratify a horrid ſpirit of revenge! Another wicked fellow was obliged to fly the country for theft; while another, I believe his companion, was taken and convicted. And the other day ſome wicked perſon put abroad an incendiary letter, threatening death, and burning of houſes; but for what, I could not diſcover. They who were able had juſt made a ſubſcription to lower the price of bread, which I hoped had given general ſatisfaction: but malice is a vice without either gratitude or feeling."

We candidly own that this language appears to us not ſufficiently dignified for the pulpit. The ſame we muſt ſay of ſuch expreſſions as "pleaſures of ſin are the devils *baits*;" "the *upſhot* of all is ſatiety and mortification;" and "our memory is apt to run upon any *little matter of* goodneſs we may have diſcovered in ourſelves." We have noticed alſo a ſentence or two, in the ſtructure of which Mr. Gilpin has not been ſufficiently careful. In p. 171 he ſays,

"Now we have all *more or fewer* idle time to anſwer for."

This we cannot reconcile to the laws of correct compoſition. To what does *more or fewer* refer? not to *men* we ſuppoſe, ſince *all* are ſaid to be accountable for idle time. If it is intended to refer to time, the expreſſion is indefenſible. Time is conſidered as quantity *continuous*, but few or fewer can be applied only to quantity *diſcrete*. Mr. G. ſhould therefore have ſaid more or *leſs* time, or more or fewer *hours*.—At page 173, we read,

"On the other hand, ſickneſs tempts us to ſee all things in a gloomy light—to envy thoſe who are enjoying the world in more happineſs; *and regretting* that we are ſo ſoon to leave it."

Here it is evident that '*and regretting*' is not agreeable to the rules by which our language is regulated. The author ſhould have ſaid '*and to regret*.' In the learned languages this ſort of *anacoluthon* is admiſſible, but not we believe in our own.—To notice one inſtance more:

"Do we diſcover any thing like envy in our own breaſts? Do we feel a ſecret pleaſure in the misfortunes of others, merely because

cauſe they are richer, or better, or more taken notice of than ourſelves? Let us ſearch our hearts; and if we do, let us immediately ſhut them out among the greateſt diſturbers of our own quiet, and the greateſt corruptors of every religious ſentiment."—(p. 93.)

The words "if we do," appear, at firſt ſight, to refer 'to the ſearching of our hearts;' whereas they are intended to mean, if we diſcover envy and a ſecret pleaſure in the misfortunes of others. '*Let us ſearch our hearts*' ſhould either have ſtood at the beginning of the paragraph, or ſhould have been incloſed in a parentheſis. *Favorable* circumſtance, p. 95, ſhould, we preſume, have been *unfavorable* circumſtance: it is, probably, an error of the preſs.

The ſentiments conveyed in Mr. Gilpin's volume have, in general, our cordial approbation. But we cannot aſſent to the following poſition, which occurs in his fifteenth ſermon:

"The happineſs of heaven is like the great Creator himſelf, with whom is *no variableneſs, neither ſhadow of turning. And though this is but a circumſtance, and does not make the happineſs of heaven in itſelf either more or leſs; yet it is ſuch a circumſtance, that no degree of happineſs could be perfect without it.*"

Surely our author is not juſtified in aſſerting that the perpetual duration of happineſs is a mere circumſtance, that makes it not either more or leſs. *Perfect* happineſs ſurely is more a happineſs than that which is imperfect; in the ſame manner as gold, unmixed with alloy, is more properly gold than that which is ſo mixed. In moſt caſes it is the expectation of a continuance of enjoyment that conſtitutes the delight reſulting from it. The proprietor of an elegant and extenſive eſtate derives greater ſatisfaction from it than the man to whom he ſhould reſign it during his pleaſure; becauſe the former poſſeſſes it as an inſeparable right; the latter is liable to be deprived of it in a moment. In our judgment, the certainty that the felicity of heaven is imperiſhable, muſt conſtitute one grand ſource of the happineſs which the ſpirits of the juſt will hereafter enjoy.

Upon the whole, we conſider theſe diſcourſes as very creditable to their pious author. If not entitled to rank in the firſt claſs of compoſitions, they have a juſt claim to the character of utility. We can recommend them with ſtrict propriety to thoſe for whom they are chiefly intended—the younger part of the clergy; and we think that they may be applied with advantage and effect to the inſtruction of the humble Chriſtian.

ART. CXLVI. *Practical Obſervations on the Nature and Treatment of ſome exaſperated Symptoms attending the Venereal Diſeaſe. By Edward Geoghegan, Member of the Royal College of Surgeons, of the Royal Medical Society of Edinburgh, and Surgeon to the Dublin General Diſpenſary.* pp. 75. Hughes, London. 1801.

THIS ſmall work is written with a view to inveſtigate the nature and treatment of ſome aggravated ſymptoms of lues venerea, which the author thinks have not been ſufficiently underſtood, and on which the authorities of modern writers are much divided. The ſymptoms alluded to are thoſe of phymoſis and phagedenic ulcer. The author contends that theſe ſymptoms do not depend on the acrimony of the venereal virus, but on various other cauſes entirely adventitious, as the ſtate of the conſtitution, atmoſphere, &c. Mr. Geoghegan, therefore, inſiſts that the practice of adminiſtering mercury in theſe caſes is highly injudicious, and that it ought to be altogether ſuſpended until theſe ſupervenient ſymptoms have diſappeared. In the general tenor of Mr. Geoghegan's arguments and practice, we are ready to concur, but we do not perfectly coincide with this gentleman, however, when he affirms that the phagedenic chancre will be, in every inſtance, materially injured by the introduction of mercury into the conſtitution. To thoſe who wiſh to ſee theſe queſtions agitated, we can recommend this work as containing a more rational method of treating theſe ſymptoms than is uſually adopted: interwoven with much fair and argumentative diſcuſſion.

ART. CXLVII. *The popular Compendium of Anatomy, or a conciſe and clear Deſcription of the Human Body, with the Phyſiology and Natural Hiſtory of the various Actions and Functions of its different Organs and Parts; with the proper Means to be uſed for the Recovery of Drowned Perſons. By William Burke, Surgeon.* 12mo. Price 6s. London. 1804.

NO work has been heretofore publiſhed, which could afford the general and unprofeſſional reader the gratification of acquiring a tolerably correct notion of the ſtructure and functions of the various parts of the human body.

Mr. Burke has therefore done the public a conſiderable ſervice by rendering this edifying and delightful ſtudy acceſſible to every reader. Though it is not calculated, we think, to aſſiſt materially the ſtudies of the medical ſtudent, it may be ſafely recommended to the philoſopher or amateur as containing a very "clear and conciſe" account of the ſtate of the anatomy and phyſiology of the preſent day.

ART. CXLVIII. *Madoc. By Robert Southey.* 4to. pp. 557. Price 2l. 2s. in Boards. Longman and Co, London; Conſtable and Co, Edinburgh. 1805.

THE ſubject of this poem is the firſt diſcovery of America by Madoc, and the eſtabliſhment of a Welſh colony in the new world, under the conduct of that adventurous hero. The ſtory is founded upon a tradition extremely current among the natives of the principality, and its truth is maintained by ſome written records. A letter* has lately appeared, in the public prints, which adds ſomething to the credibility of the tale, and, though our faith in its contents is not free from many doubts, we ardently hope that it may ſoon lead to farther attempts to aſcertain the reality of what, in the volume before us, is taken for granted.

Among what claſs of poetical productions Madoc ſhould be allowed to take his ſtation, the author has left to the deciſion of others. His conduct in this reſpect cannot be too much admired. It will ſhield him, in ſome meaſure, from the ſhafts of inferior critics, and excite, perhaps, contention among the learned, which may ultimately contribute, in no ſmall degree, to the extenſion of his fame and the publicity of his work. Our pretenſions to the gift of prophecy are not high, and yet we could hazard ſome conjectures reſpecting the gradual reception of this performance, without ſcarcely any apprehenſions of being finally diſappointed. The opinion we entertain of it is decidedly favourable; but we foreſee the riſe of other ſentiments upon the ſubject; and Madoc, no doubt, will have to ſtruggle hard for that high preeminence in the literary world to which we certainly think him entitled. His progreſs may be ſlow, but it will be ſure; and future ages, we are confident, will do ample juſtice to the merits of the author.

We ſhall not, at preſent, take upon ourſelves to determine whether Madoc ſhould be called an epic poem. That queſtion is but of ideal importance. If it were decided in the negative, it would ſubtract nothing from the excellence of the work. Paradiſe Loſt has hitherto maintained an increaſing reputation in the republic of letters, though its pretenſions to rank among the epic productions of heroic bards are acknowledged by few. We mean not to inſinuate that Madoc is equal to that unparallelled effort of human imagination, but its fate, in all probability, will not be extremely diſſimilar.

Our

* Toulmin's, Frankfort, Dec. 12th, 1804.

Our recollection does not furniſh us with any ſubject more fortunately choſen than that which forms the baſis of the production before us. The date is ſufficiently remote to admit of the decorations of fancy being blended with the truths of hiſtory. In itſelf, it is noble and illuſtrious, beſides that the event is ſucceſsful. A Britiſh prince, diſguſted with the horrors and inhumanity of civil war, forſakes his native country, and ſails away, with a few adventurers, in queſt of a better reſting place. He arrives on the ſhores of America, and is conducted, by a favourable concurrence of circumſtances, to a nation of enſlaved people, whom he determines to protect againſt the tyranny of their conquerors. A war enſues, in which, of courſe, he proves victorious; and in the terms of the peace are ſtipulated the freedom of his new allies. Leaving there part of his crew, to lay the foundation of a colonial eſtabliſhment, our hero goes back to Wales, relates his diſcoveries, and proclaims his intention of returning ſpeedily with a freſh number of adventurers. While preparations are making for his ſecond voyage, he takes an excurſion through part of the principality, to reviſit the ſcenes and companions of his youth, and to pay his reſpects, for the laſt time, to the friends of his late father. Wherever he goes he either makes an important diſcovery, or meets with ſome memorable adventure, which, in the courſe of our obſervations, will be conſidered more at large. On Madoc's return to America, he finds the peace which he had concluded with the Aztecas, and the freedom which he had gained for the Hoamen, on the eve of being violated. Every mean conſiſtent with the dignity of a high-ſpirited warrior was immediately adopted to ward off the impending ſtorm, but to no effect. The Cymry met the combined powers of the enemy in the field, ſubdued, and expelled them from their uſurped dominions. Having brought to light, in the mean time, an uncommon variety of plots, intrigues, and incidents, the poem concludes with the emigration of the Aztecas, and the eſtabliſhment of the Hoamen, with their great deliverers, the Cymry, on the beautiful plains of Aztlan.—It is ſcarcely poſſible to conceive a ſtory more honourable to the ſentiments, feelings, and conduct of a great hero. No motives either of cowardice or of revenge induce him to leave his native ſhores. He viſits a diſtant land, not to ſow the ſeeds of diſcord, to plunder, and to deſtroy; but to conquer, to protect, and to ſave. The nation with which he firſt became acquainted were the former inhabitants of Aztlan. When their conquerors were ſubdued and expelled, Madoc reſtored the Hoamen to their rightful poſſeſſions, over whom and his own

own followers, now become one people, he held united empire with Erillyab, their beloved queen.

We are not acquainted with any heroic poem that bears much reſemblance, either as a whole, or in any of its conſtituent parts, to what now demands our attention. The ſubject of the Luſiad is the firſt diſcovery of the Eaſt Indies by Vaſco de Gama. That of Madoc appears, in reality, to be the diſcovery of the Weſt Indies by Columbus, and eſpecially the conqueſt of Mexico by Cortes. Thoſe exploits, however, are antedated, and aſcribed, for purpoſes which cannot eſcape the notice, and probably the admiration of the intelligent reader, to an ancient Briton. Similarity of ſubjects might lead us to expect a reſemblance of execution. But the readers of our illuſtrious countryman will not frequently be reminded of the celebrated production of the Portugueſe bard. Parts of the Odyſſey and Æneid may now and then agreeably riſe to their recollection, as they accompany our hero in his adventures, but in no inſtance ſufficiently to throw upon the author the imputation of plagiariſm. Indeed Madoc is formed upon a plan almoſt entirely novel. The fable is conſtructed in a manner uncommonly intereſting, and the grand ſcope of the whole is juſt and benevolent beyond any thing that could be expected of human nature, even at the preſent enlightened period of ſociety.

We ſhould have formed our eſtimation of this performance by "the rules of Ariſtotle," but that the author declines to ſubmit its merits to the criterion erected by the father of criticiſm; and, indeed, we are well aware, that the only way to do him perfect juſtice is by giving a full and comprehenſive view of the whole, accompanied, as we proceed, with ſpecimens of the execution. The ſhort outline already given will ſerve as an index to guide the reader to a clear perception of the wonderful dexterity and propriety with which the ſeemingly incidental, though neceſſary and by far the moſt intereſting, parts are introduced, incorporated with the grand deſign of the work, and made ſubſervient to it. Detached pieces, if quoted, would afford but little pleaſure to thoſe who are not previouſly brought acquainted with the *particulars* of the ſtory, and the relation they bear to one another.

The following introductory lines contain both beauty and ſimplicity, and remind us of thoſe which are generally prefixed to the Æneid:

> "Come, liſten to a tale of times of old!
> Come, for ye know me! I am he who ſung
> The Maid of Arc; and I am he who framed
> Of Thalaba the wild and wonderous ſong.

Come,

Come, liſten to my lay, and ye ſhall hear
How Madoc from the ſhores of Britain ſpread
The adventurous ſail, explored the ocean ways,
And quelled barbarian power, and overthrew
The bloody altars of Idolatry,
And planted in its fanes triumphantly
The Croſs of Chriſt. Come, liſten to my lay."

The poem is in two parts. I. Madoc in Wales. II. Madoc in Aztlan. The firſt is divided into eighteen books or cantos; the ſecond into twenty-ſeven. It opens with the appearance of Madoc and part of his crew, after their adventurous voyage of diſcovery, before the iſle of Mona. The feelings which occupied the boſoms of the mariners, at the near proſpect of reviſiting their old friends and native homes, are beautifully and tenderly deſcribed. His foſter father ſtood upon the ſhore, "to wait the comers from the ocean," by whom the Prince is immediately conducted to the place where they found Goervyl "alone and gazing on the moonlight ſea." The firſt interview between Madoc and his ſiſter is uncommonly affecting, though the tale is told with no great pomp of poetical diction. Old Urien prevented their exchanging many words, by leading them directly to Aberfraw, "the home of kings," which had now reſounded for three ſucceſſive days to the voice of mirth. David, the reigning monarch, had married the Saxon's ſiſter. On the arrival of the Lord of Ocean, the marriage feaſt was ſpread. The king received his brother with tokens of affection and regard: but, as the glaſs went round, and the ſcenes which they had mutually witneſſed, in the years that were gone, roſe rapidly to their recollection, Madoc made ſome remarks which provoked the ſuſpicious temper of the tyrant, and a ſerious quarrel would have enſued had not the young Queen and Goervyl timely interpoſed, and requeſted the high-ſpirited Prince to indulge them rather with an account of his perilous voyage, and of the fair land which he had firſt diſcovered. For that evening, however, the great fatigues which he had ſo recently undergone pleaded his excuſe. The bard was then commanded to give his accuſtomed lay, and "the long paſt days came on the mind of Madoc, as he heard the ſong of triumph."

On the morrow, as the Ocean Chief was haſtening to gratify his ſiſter's curioſity with a narration of his adventures, the king requeſted to know the ſecret cauſe and moving ſpring which induced him to leave his native land, in queſt of another which he had neither previouſly ſeen, nor even heard of. This brings to light the civil diſcords and feuds which immediately ſucceeded the death of Owen, and tarniſhed the glory of his

houſe. In the ſame connexion we are agreeably ſurpriſed with a viſit to the cottage of Cadwallon, at the foot of Snowden, where the rightful heir of Wales found a ſecure though humble aſylum from the relentleſs cruelty of his uncle, the late King Owen, after ſuffering the loſs both of his eyes and of his throne. The tale of blind old Cynetha can be excelled, in intereſt, only by the diſcovery which the reader will hereafter make on the very ſame ſpot. Madoc's relation of his voyage is not inferior to any piece of equal length in the poem; but we recognize an uncommon reſemblance, in moſt particulars, between it and that highly intereſting account which Dr. Robertſon, in his hiſtory of America, has given of the voyage of Columbus. Nor are the deſcriptions of their landing in the new world, the firſt ſcenes they witneſſed, and the reception they met with from the natives, very diſſimilar. Nothing very wonderful occurs in the account of our hero's firſt achievements in America. The mean by which he is introduced to the Hoamen is happily conceived, and his conduct towards them is uncommonly generous and diſintereſted.—Many quotations might be made from this part of the poem, which would ſet the views of the author, reſpecting peace and war, and the relative obligations of nations, in the moſt honourable, amiable, and humane point of light; but the reader, though pleaſed with the harmonious ſimplicity, would not, probably, be aſtoniſhed with the elevation of the poetry.

After this narration, we are preſented with a beautiful deſcription of the lovely Emma, whom her brother, the Saxon monarch, had ſacrificed to the Welſh king, in order to ſubdue the warlike natives of the principality to the influence of the Engliſh crown. All the remainder of the firſt part, containing nine books, is devoted to the excurſions, adventures, and diſcoveries of the Ocean Chief in Wales.—The commencement of his tour is no unfavourable ſpecimen of Mr. Southey's deſcriptive talents.

> " And now went Madoc forth for Mathraval;
> O'er Menai's ebbing tide, up mountain paths,
> Beſide grey mountain ſtream, and lonely lake,
> And through old Snowden's foreſt ſolitude,
> He held right on his ſolitary way.
> Nor pauſed he in that rocky vale, where oft
> Up the familiar path, with gladder pace,
> His ſteed had haſtened to the well-known door,—
> That valley, o'er whoſe crags, and ſprinkled trees,
> And winding ſtream, ſo oft his eye had loved
> To linger, gazing, as the eve grew dim,
> From Dolwyddelan's Tower:—Alas! therefrom,
> As from his brother's monument, he turned
>
> A loathing

A loathing eye, and through the rocky vale
Sped on. From morn till noon, from noon till eve,
He travelled on his way; and when at morn
Again the Ocean Chief beſtrode his ſteed,
The heights of Snowden on his backward glance
Hung like a cloud in heaven. O'er heath and hill
And barren height he rode; and darker now,
In loftier majeſty, thy mountain ſeat,
Star-loving Idris, roſe. Nor turned he now
Beſide Kregennan, where his infant feet
Had trod Ednywain's hall; nor loitered he
In the green vales of Powys, till he came
Where Warnway rolls his waters underneath
The walls of Mathraval, old Mathraval,
Cyveilioc's princely and paternal ſeat."

Madoc arrived at Mathraval on the very evening when the chiefs were met to celebrate the feaſt of victory. Cyveilioc, "the Poet Prince," ſung their praiſes to the harp, in a ſtrain not inferior to the dignity of the ſubject. Nor were the achievements of the Lord of Ocean ſuffered to remain unnoticed by the bard.

"Then, ſaid the Prince
Of Powys, Madoc, at an happy time,
Thy feet have ſought the houſe of Mathraval;
For on the morrow, in the eye of light,
Our bards will hold their congreſs. Seekeſt thou
Comrades to ſhare ſucceſs? proclaim abroad
Thine invitation there, and it ſhall ſpread
Far as our fathers' ancient tongue is known."

Nothing could poſſibly have happened more ſeaſonably for our hero; as the leading object of his excurſion is to gain new adventurers.

"The ſun was newly riſen
When Madoc joined his hoſt, no longer now
Clad as the conquering chief of Mealor,
In princely arms, but in his nobler robe,
The ſky-blue mantle of the bard, arrayed.
So for the place of meeting they ſet forth;
And now they reached Melangell's lonely church.
Amid a grove of evergreens it ſtood,
A garden and a grove, where every grave
Was decked with flowers, or with unfading plants
O'ergrown, ſad rue, and funeral roſemary."

On this beautiful ſpot they pauſed for a few moments, to recal the ſcenes and events of other years.

"As Madoc ſpake,
His glancing eye fell on a monument,

Around

Around whoſe baſe the roſemary drooped down,
As yet not rooted well. Sculptured above,
A warrior lay; the ſhield was on his arm;
Madoc approached, and ſaw the blazonry.
A ſudden chill ran through him, as he read,
Here Yorwerth lies..... it was his brother's grave."

Till this moment, our hero was ignorant of Yorwerth's fate. We are at a loſs which to admire moſt—the place, time, and manner, in which the diſcovery is made, or the language in which the exquiſitely moving tale is related.

The diviſion, entitled "Gorſedd," or the meeting of the bards, is very happily conceived. Madoc's diſcoveries and achievements are, on that occaſion, put in the mouth of young Caradoc, who ſings them to the harp in a lofty and elevated ſtrain. New adventurers immediately ſurround the ſtandard of the beloved Prince; and thus one great object of his excurſion is already accompliſhed.

Our next viſit is to Denevawr, where, in his nightly perambulations along the banks of the Towy, Madoc found his brother Rivid, "a wanderer in his father's land." This diſcovery, however, excepted, an occaſional ſurvey of thoſe almoſt unrivalled ſcenes of beauty which ſucceſſively riſe to the view from the ancient ſeat of the Princes of Deheubarth, would afford us more pleaſure than another peruſal of this canto.

In the holy iſle of Bardſey ſome of the royal tribes of Wales are ſuppoſed to have been "conſigned to duſt." Thither Madoc went, "in natural piety," to join in the celebration of

——"a ſolemn ſervice for their ſouls.
Therefore for this the Church that day was dreſſed;
For this the Abbot, in his alb arrayed,
At the high altar ſtood; for this infuſed,
Sweet incenſe from the waving thuribule
Roſe like a miſt, and the grey brotherhood
Chaunted the ſolemn maſs. And now on high
The mighty Myſtery had been elevate,
And now around the graves the brethren
In long array proceed; each in his hand,
Tall as the ſtaff of ſome wayfaring man,
Bears the brown taper, with their daylight flame
Dimming the cheerful day. Before the train
The Croſs is borne, where faſhioned to the life,
In ſhape, and ſize, and ghaſtly colouring,
The awful Image hangs. Next, in its ſhrine
Of gold and cryſtal, by the Abbot held,
The mighty Myſtery came: on either hand
Three Prieſts uphold above, on ſilver wands,

The

The purple pall. With holy water next
A father went, therewith, from hyſſop branch,
Sprinkling the graves; the while, with one accord,
The ſolemn pſalm of mercy all intoned."

As it would not become a hero to be too much under the influence of ſuperſtition, the author is careful to inform us, that

" Pure was the faith of Madoc, though his mind
To all this pomp and ſolemn circumſtance
Yielded a willing homage. But the place
Was holy;—the dead air, that underneath
Thoſe arches never felt the healthy ſun,
Nor the free motion of the elements,
Chilly and damp, infuſed aſſociate awe:
The ſacred odours of the incenſe ſtill
Floated; the daylight and the taper-flames
Commingled, dimming each, and each bedimmed;
And as the ſlow proceſſion paced along,
Still to their hymn, as if in ſymphony,
The regular foot-fall ſounded; ſwelling now,
Their voices in one chorus, loud and deep,
Rung o'er the echoing aiſle; and when it ceaſed,
The ſilence of that huge and ſacred pile
Came on the heart. What wonder if the Prince
Yielded his homage now? the influences
Of that ſweet autumn day made every ſenſe
Alive to every impulſe,—and he ſtood
On his forefathers' duſt."

Theſe rites were no ſooner ended than a ſtripling arrived in the duſk of evening, "and required his private ear." It was Llewelyn, the ſon of Yorwerth. The interview is uncommonly ſtriking, and the reader is at once highly prepoſſeſſed in favour of the noble youth.

In our eſtimation, the next canto is by far the moſt intereſting diviſion of the firſt part, if not indeed of the whole work. Returning to Aberfraw, from the holy iſle, Madoc deviated a little from his direct road, to viſit once more the cottage of Cadwallon. There he found Llaian and her little boy, the ſon of Prince Hoel, who fell in the fatal fight on the fields of Arvon. No perſon of taſte and feeling, we are confident, can peruſe the ſtory of this unfortunate woman, though a fiction, without ſtrong emotions. It would give us pleaſure, if our limits permitted, to tranſcribe this book entire, for the admiration of the public; but, as its excellence conſiſts chiefly in the peculiar conſtruction of the tale, and the happy manner in which it is introduced as well as narrated, ſhort extracts would not do juſtice to the merits of the author.

"The Excommunication" contains some striking passages. Of ecclesiastical indignation the object was Cyveilioc, the harmless Lord of Powys, who refused to join in the crusade. Baldwin, the great Saxon prelate's anathema, a correct specimen of Popish vengeance, deserves, for the infernal spirit it breathes, to be held up to public animadversion. The conduct of the Lord of Ocean, on the occasion, is in perfect harmony with the uniform dignity of his character. Owen, the late king, had been excommunicated, and died without making his peace with the church. On perceiving his monument, and in consequence of the affront now offered him by the son, Baldwin determined to have his remains taken up, and consigned to some unhallowed place. At midnight, Madoc surprised the prelate and his priests in this unholy act, compelled them to execute the first part of their intention, and, far from dishonouring, to deposit the relics of the royal dead in a convenient coffer, to be conveyed, by his illustrious son, to the land of peace and liberty which he had first discovered, and whither he was now returning.

The two next cantos, entitled, "David," and "The Departure," are not among the most interesting. "Rodri," though short, is scarcely inferior to any. The last interview, in particular, between the Ocean Chief, Llewelyn, and the rightful Lord of Mona, will long be remembered with admiration by the attentive and judicious readers of Madoc.

Of the first part of this work we have hitherto spoken in terms of almost unqualified approbation. We must not, however, take our leave of it without pointing out a few particulars which may be considered as faults. Madoc's grand object in returning to his native country is to seek new adventurers. This occupies *too little* of our attention. The care of building and fitting out the fleet devolves upon old Urien, of which, though a most essential and important part, we hear *nothing comparatively* until we are on the verge of setting sail. Besides that, in accompanying our hero on his Welsh tour, we too frequently lose sight of his ultimate destination, which should scarcely ever be the case in a regularly constructed poem of this nature. Such, however, are the exquisite beauties which successively engage our attention in this part of the work, that we could hardly wish to see it presented to the public in another form. The story of old Cynetha—the discovery of Yorwerth's tomb—and Madoc's first interview with Ririd, Llewelyn, Llaian, and little Hoel, are not surpassed, if indeed equalled, in the whole range of heroic productions. In the second part of the poem, Llewelyn and Rodri do not make their appearance. Even in this short acquaintance we feel

ourſelves highly intereſted in their favour. And if, in the hiſtory of the principality, we were not furniſhed with documents reſpecting their ultimate fate, we ſhould now, with great reluctance, bid them a laſting adieu.

[*To be continued.*]

ART. CXLIX. *Sermons. By Sir Henry Moncrieff Wellwood, Bart.* 8vo. pp. 480. Price 8s. 6d. Longman and Co. London. 1805.

THAT good ſenſe which Horace avers to be requiſite for every ſpecies of good writing, appears to be doubly requiſite for the compoſition of ſermons. Of the peculiar doctrines of Chriſtianity, a few may be proper ſubjects of diſcuſſion and argument, but a greater number ſhould be ſimply promulgated for our belief, on the high authority of ſcripture, without any of thoſe attempts at illuſtration which frequently ſerve only to darken their myſterioufneſs, and weaken their credibility. For drawing this diſtinction, we muſt rely on the good ſenſe of the preacher; and from the errors of injudicious clergymen, reſpecting this part of their duty, have ariſen much injury to ſociety, and much detriment to religion. Nor is the operation of ſound judgment leſs neceſſary in determining what proportion of attention ſhould be directed to the doctrines, and what to the duties of Chriſtianity. When we conſider that the purpoſe of religion is to render us better men, by detailed and reiterated directions for conduct, we think every uſeful miniſter will follow the pattern-ſermon which our Saviour has left, by dwelling chiefly on what we have hourly occaſion to practiſe, while he, at the ſame time, ſeizes every natural opportunity, and preaches periodically, for the expreſs purpoſe of guiding and guarding our belief to what the ſcripture inculcates. To do this as it ought to be done, to ſhew that the perſuaſions of enlightened ſelf-intereſt lead to the ſame conduct which revelation, under much higher ſanctions, recommends, in ſhort, to ſupply the defect of good ſenſe in thoſe whom he inſtructs, requires no ordinary portion of that paramount faculty in the inſtructor.

In this reſpect, our author appears eminently qualified for the taſk which he has undertaken. His ſelection of ſubjects is judicious; and combines, in what we think a juſt and rational proportion, the ſyſtematic doctrines with the morality of the goſpel. In his ſtatement and illuſtration of theſe ſubjects, he likewiſe evinces the ſame ſobriety and ſolidity of judgment which directed his choice; ſteering a middle courſe

between the light and flimſy eſſayiſts who fill too many of our pulpits, and the methodiſtical viſionaries who are perpetually labouring to make their hearers comprehend what they do not comprehend themſelves, and what they know to be incomprehenſible.

But though good ſenſe be a fundamental requiſite, it will not, of itſelf, ſuffice to conſtitute the claim of an author to public attention. We often find, in ordinary ſociety, a very ſenſible man to be a very dull companion; and an inſtructor, whoſe admonitions are wiſe and reaſonable, may, by a repulſive mode of communication, render them unpalatable, and therefore unprofitable, to his readers. Works of a certain deſcription require, more than others, all the attractions which ſtyle and arrangement can beſtow. The hiſtory of well-known periods, the ſhort ethical eſſays in which our language abounds, and ſermons, as much as either, may be enumerated under this claſs. The multitude of theſe which every week produces, and of which too few avoid the extremes of myſtical extravagance and common-place inſipidity, beget in the hearer a habit of inattention, from which he can be roufed only by perceiving in the preacher a power to do ſomething more than run through a ſtring of hackneyed truiſms, or aſtoniſh the vulgar with incoherent rhapſodies and Pythian agitations. The facts recorded in ſcripture are ſo familiar, and its precepts ſo undeniably excellent, that a ſermon muſt contain ſomething of unexpected ingenuity in argument, or of perſuaſive pathos in exhortation, to diſpel the dreaming drowſihood which the air of a pew too frequently induces. A ſtriking, animated, and commanding elocution may, no doubt, poſſeſs much power in producing the ſame effect. But when ſermons are deprived of this advantage, and offered to ſolitary and deliberate peruſal, they muſt ſolicit notice, like other printed orations, on a ſubject of little novelty, chiefly by the eloquence of their compoſition.

Conſidered in this view, the diſcourſes before us ſeem entitled to leſs commendation than we are willing to beſtow on the evangelical ſoundneſs of the doctrine, and the maſculine dignity and deciſion with which it is ſupported. They are productions which run more to trunk than to foliage. The author ſeems to poſſeſs more of that ſteady and meaſured judgment which is ſerviceable in the buſineſs of life, than of elegant erudition, philoſophical ſubtlety, or poetical enthuſiaſm. His ſtyle is not that of one who has been in the habit of writing for the preſs. His periods are not conſtructed with the elaborate art of Blair, or the courtly concinnity of Porteus; and we therefore doubt if he will ever attain the popu-

larity of these favourite preachers. We state this with concern, as we think his compositions proceed from a more energetic and authoritative understanding than either of these authors possess, and that they contain so much practical piety, and instructive wisdom, as dispose us to wish them the most extensive circulation. A mind like that of our author may probably despise the petty study of balancing clauses, and modelling paragraphs. But let no man undervalue any art which can give attraction to piety, and render pleasure the handmaid of devotion. If Porteus has contrived to make sermon-reading fashionable among the upper ranks, and if the volumes of Blair have superseded romances on the toilette or the work-table, they have turned the talents, with which their master entrusted them, to better account than many whose original portion was greater. We recollect, some years ago, having met with two volumes of sermons, by Dryfdale of Edinburgh, which excelled in a rich vein of thought, and deep penetration into human nature, but which their dry and meagre style condemned to the shelves of the book shops; while those of his more elegant colleague were running through twenty-five editions, passing into foreign languages, penetrating to every corner of the globe, and thus administering essentially to the improvement of mankind. The one was a labourer, who, although perhaps of inferior strength, yet, being daily employed, produced in the end more profit to the vineyard, than the other whose greater force lay idle. An anecdote, in which we were personally interested, may be no unpleasing illustration of this subject. We had once the misfortune to be acquainted with a person of liberal education, who suffered capitally for violating the laws of his country. When we visited him a few days previous to his execution, we found him busy with one of the volumes of Blair. "This author," said he, "who formerly contributed only to my amusement, is now become my chief support and preparative for death." Here, therefore, we see that the "prettynesses" of Blair (as they have been sneeringly termed) were productive of the best effects. By attracting this unhappy man in his quiet and innocent hours, they prepared a balsam for his wounded spirit, in the most agonizing and ignominious situation. Such being occasionally its fruits, we may be justified in considering style as an article of real consequence in a sermon, and for exhorting those, who are rich in matter, to give it a currency due to its value, by stamping it with the requisite embellishment. Let them indulge what fancy they possess in occasional exertions, and supply constitutional sterility by industrious cultivation. That we should instance Blair, after

after what we have ſaid, as an example of ſucceſs, in the ſtudy and acquiſition of ornamental ſtyle, may be ſurpriſing to ſome, who probably conceive that he adopted this mode of writing from the natural impulſe of a luxuriant fancy, and employed the rules of compoſition, with which he was ſo well acquainted, rather in reſtraining, than ſtimulating his genius. To us, however, it appears from his works, as to his biographer from perſonal knowledge, that what nature had beſtowed upon him more bountifully than upon others, was ſoundneſs of judgment. This, we preſume, enabled him to form an accurate eſtimate of his own pretenſions, and convinced him that, in order to command attention, it was neceſſary to bring into action all the powers of invention which he poſſeſſed, and in which he could be conſcious of no extraordinary pre-eminence. His imagination had neither the richneſs and vigour of Johnſon, nor the excurſive range of Burke; but, from placing his ornaments judiciouſly, he makes the moſt of a limited ſtock. Frequently by a ſkilful and economical change of ſituation, we find him repeatedly uſing the ſame figure, without any offenſive effect; nor can we help ſuſpecting that he ſometimes introduces one, rather becauſe the place is proper for it to appear advantageouſly, than becauſe it was involuntarily thrown off by his mind, in the glow of compoſition. If our idea of this celebrated writer be juſt, it furniſhes a ſplendid proof, that elegance and imagery of ſtyle, like perſpicuity or neatneſs, may be attained by diligence; and, after the decided preference which the public has given to his manner of compoſition, we think no future candidate for its favour can, with prudence, neglect to qualify himſelf for ſecuring it in the way which is ſo diſtinctly declared to be neceſſary.

On this point we cannot acquit Sir Henry of remiſſneſs. Truſting to ſtrength more than to addreſs, he has not ſufficiently ſtudied the taſte of the day. His compoſition is frequently too old faſhioned, and his ſcriptural quotations too much after the puritanical models of a former age. Quotations from ſcripture, like quotations from any other work, ſhould be employed either to illuſtrate or adorn. When an author has diſtinctly ſtated and argued ſome poſition in his own language, it may be proper to ſhew that it is ſupported by writers of acknowledged authority; and even where authority is not wanted, he may, for the ſake of mere emphaſis and effect, bring the paſſage to a graceful termination with ſome borrowed lines of ſtriking energy, though they only repeat his own idea. It is alſo neither uncommon nor unpleaſant to uſe, as part of an original ſentence, ſome adopted phraſe which is peculiarly expreſſive, or ſome verſe which,

from its excellence, has become proverbial. In each of these different modes, scriptural quotations may be happily employed. But to crowd and multiply them should be avoided in all the cases which we have specified, and especially in the last, where they are not kept separate and distinct, but blended and interwoven with the language of the author, and thus form a patchwork of different styles, which at length grows awkward and tiresome. In this respect we think the author occasionally errs, by piecing out whole paragraphs with phrases, collected from detached and distant parts of scripture, so as to embarrass and encumber them. We quote for an example the following passage:

"What an important fact is the resurrection of our Lord, in the reign of 'grace!' 'If by one man's offence, death reigned by one; much more, they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ.'

"'Grace' reigns; for they who believe and obey the gospel are certain of their victory over death, since Christ has risen from the dead. Though 'the dust returns to the earth, as it was, their spirits return to God who gave them:' their dust itself is precious, and Christ shall raise it up at the last day.

"'Grace' reigns, to assure us concerning 'those who are asleep' in Christ, that they are not lost to us, or to themselves; that they sleep in peace; that because Christ has risen from the dead, they shall rise again; that 'in their flesh they shall see God;' and that, if we 'are followers of them,' we shall, in due time, find our place among them.

"'Grace' reigns, to deliver us from the fear of death; and to teach us how to live, that we may learn how to die: to tell us of the grave, that the Lord was there: to tell us of the resurrection, that 'the Lord is risen indeed,' and that 'the dead in Christ' shall rise together to live with him; that not one of them 'shall perish;' and that they shall see with their eyes 'the great salvation of God:' to tell us of the glory of 'the first resurrection,' and of 'the general assembly and church of the first-born,' 'whose names are written in heaven.'

"'Grace' reigns; 'and blessed are the dead who die in the Lord, from henceforth: yea, saith the spirit, that they may rest from their labours; and their works do follow them.'

"The reign of 'grace' is at last completely established; for the Son of God, 'the first begotten of the dead,' looks down from heaven, and says to his disciples in the world, 'Fear not: I am the first and the last; I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and death.'"

This style, we know, is agreeable to many; but as a book (notwithstanding our author's assertion to the contrary, preface, p. xi.) is addressed not to a particular congregation, but to

to the public at large, we are entitled to expect that ſpecies of compoſition which pleaſes moſt generally. Almoſt all which a preacher can ſay has been ſo often anticipated, that we think it no unimportant part of his duty to tranſlate the traditionary wiſdom of the pulpit into the language of his own age, and to preſerve it in perpetual faſhion, by changing its garb with the fluctuations of cuſtom. *Supereſt igitur conſuetudo*, ſays a judicious critic, *nam fuerit pene ridiculum malle ſermonem quo locuti ſunt homines, quam quo loquantur.*

We are unwilling to cloſe theſe remarks, without warning our national clergy of the neceſſity, which the complexion of the times impoſes on them, to exert all their talents in rendering public worſhip an intereſting and inviting ſcene. Religion was never beſet by more numerous and various aſſailants than at preſent. On one hand, the diſaffected interweave a hatred for Chriſtianity with their political tenets. The loyal, on the other, who pretend to be its friends, conſider it merely as a political engine, and ſupport it in theory, but diſregard it in practice. While a hoſt of unauthorized viſionaries, who ſupply the want of talent by activity and enthuſiaſm, are providing for the religious appetite of the people a groſs and windy ſpecies of eloquence, which debaſes their taſte and darkens their underſtanding, and are thus ſeducing them in crowds from the church which the ſober wiſdom of their anceſtors had eſtabliſhed. In this ſituation, the clergy have no reſource, but to rouſe from the languor into which ſecurity had lulled them, to faſhion their ſermons to the various nature of the demand, and to produce a more marketable article than that of their itinerant rivals. Againſt the new-caſt artillery of the ſceptic, they ſhould modernize their defences. They ſhould take advantage of the diſpoſition of their political patrons, by rendering their diſcourſes as attractive as a forenſic pleading or a parliamentary harangue. And they ſhould guard their humbler flocks from wandering, by uniting the warmth of the ſectary with the wiſdom of the ſcholar, and providing them a ſpiritual food as ſavoury as it is wholeſome. Much talent they certainly poſſeſs, and ſurely the pulpit is no unfavourable ſituation for its diſplay. Beaten though the path of the preacher may appear, it is ſtill in the power of genius to ſpread embelliſhments around it. Old ideas may be rendered intereſting by new aſſociations. The ſins of men are in all ages nearly the ſame; but every day is engendering novelties of folly which terminate in ſin; and producing changes in the circumſtances of nations and individuals, which demand freſh inſtructions for conduct, and to which, by a timely and able adaptation of his diſcourſes, a preacher may

always seize and sustain attention. But, above all, if, with delicacy and address, he can apply, what he couches in general terms, to the particular conduct of his hearers; if he can impress them with a belief that the involutions of character, which deceived both others and themselves, lie open to his penetrating eye; if he can touch the innermost nerve, which they thought no probe could reach, and make them feel as if their souls stood naked before him, he will never fail to interest, to awaken, and to edify. The sinner and the maniac have this in common, that the physician, who, by skilfully describing, can astonish them at his acquaintance with the secret and nascent symptoms of their several disorders, will instantly command their attention, their confidence, and their submission, and be enabled to cast out the devils by which they are possest. When such means as these are employed by our clergy, to give power and piquancy to their weekly ministrations, we despair not of still seeing religion restored to her former importance, and the good old church-going fashion of our ancestors revived.

The sermons in the volume before us are fourteen in number, on the following subjects. 1, On the unequal allotments of Providence. 2, On the minute improvement of the blessings of Providence; (abridged somewhat awkwardly in the running title to "The minuteness of Fidelity.") 3, On self-denial. 4, On the form of godliness. 5, On Christian faith and morality. 6, On the result of good and bad affections. 7, On the inheritance of a good man's children. 8, On the doctrine of grace. 9, On the conduct of Providence to good men. 10, On the general spirit and effects of Christianity. 11, On the universal promulgation of Christianity. 12, The same subject. 13, Prospects of futurity. 14, On the cultivation of personal religion.

From the general style of these discourses, which maintain a steady and unambitious tenour, we have no opportunity of extracting any passages of superior animation and eloquence. The collectors of *beauties* will here find none of those flowers which they delight to transplant from the field of their growth into their own little parterres. But for examples of sensible admonition and orthodox divinity, we may open the volume at pleasure. Having nothing else, therefore, to influence our choice, we shall present our readers with a detailed account of the Sermon "On prospects of futurity," because it can be compared with those on similar subjects by Blair, who may be considered as having made the nearest approach to what the present public, whether right or wrong, relish and require in printed discourses. The text is, Matth. xxvi. 29.

"I say

" I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Having pointed out the circumstances in which these words were spoken, and shewn that they were intended by our Lord to comfort his disciples with regard to their separation from him, by conveying to them, along with the intimation of his death, a direct and positive assurance, that they were to rejoin him " in his Father's kingdom," the preacher observes that, " if this be a just view of the text, its applications to our conditions, and the consolations which it may suggest to us, are both obvious and striking."

" 1. It reminds those who believe and obey the gospel, of the confidence and persuasion with which they are warranted to look forward to the everlasting 'kingdom of the Father.'

" 2. It reminds them, that though they must soon relinquish whatever they possess in this world, there is a time approaching when their best satisfactions [we should have said *enjoyments* or *gratifications*] shall be both revived and perfected. And,

" 3. It reminds them, that though the time of their departure from this world should be near, when they must sleep in the dust of the earth, they are certain that their spirits *will* [shall] not die; and that they shall awake 'to glory and to an endless life' in 'the kingdom of the Father.'"

In illustrating the first topic, the author observes, that " The 'kingdom of the Father' conveys to us the idea of a state of existence beyond this life, which good men will at last enjoy together, in which the dominion of God and of goodness will be complete and universal:" that " the Son of God will be there in his own glory and in the glory of the Father;" and that this is the reign of Christ and of the saints in " the kingdom which cannot be moved." He dwells on the delightful, the invigorating, and the improving effects of being able to look with desire to " the kingdom of the Father," and " to live in the present world, under a full persuasion, that there is such a condition of human beings approaching, to which we are warranted to aspire, and which is certain as the faithfulness of God:" and he concludes with the following contrast between those who banish immortality and heaven from their thoughts, and characters of an opposite description.

" There cannot be a more dreadful reflection awakened in the human mind, than that which certainly awaits those unhappy men, 'except they repent,' that the hope of immortality and of salvation by Jesus Christ was once held out to them, and held out in vain. Their present state of mind is a melancholy anticipation of the final results of their conduct. 'The God of this world,' says the apostle Paul, 'hath blinded the minds of them who believe not, lest

leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.' Deliberate impenitence confirms their habits, till, at laſt, 'being paſt feeling, they give themſelves up to a reprobate mind, leſt they ſhould ſee with their eyes, or hear with their ears, or underſtand with their hearts, or be converted or be healed.' They take to themſelves the licenſe of a worldly mind; but 'their glory is in their ſhame,' and 'they know not what they do.'

"We cannot take this view of human characters without deep regret and ſolicitude. But, on the other hand, it is equally intereſting and conſolatory, to contemplate the proſpects of thoſe who hear not the goſpel in vain, 'whom the God of hope hath filled with all peace and joy in believing,' and who, amidſt all the infirmities of the preſent life, abound in hope, through the power of the Holy Ghoſt.

"Their intereſt in 'the kingdom of God' equally determines their perſonal conduct, and regulates their views of the preſent life. 'They are ſaved by hope.' They live for the world which laſts for ever. 'They go from ſtrength to ſtrength; till every one of them appears in Zion before God.' Their faith every day penetrates farther 'within the vail, whither the forerunner is for us entered.' It ſheds light and peace around all their lot. It ſuſtains their courage through life and death. It enables them to become to one another the inſtruments of mutual animation and fortitude, during their pilgrimage together: and it impreſſes this conviction deeply on their minds, that their intereſts in the kingdom of God are permanent and certain; that all their hope will be at laſt realized; that 'their labour is not in vain in the Lord;' and that 'in due ſeaſon they ſhall reap if they faint not.'

Under the ſecond head we meet with ſome judicious and ſenſible remarks on the probable reſemblance of our enjoyments in a future ſtate, to thoſe of the preſent which are worthy of our rational nature.

"The moſt important occupations and the moſt eſſential ſources of happineſs, which belong to good men in the preſent world, have a direct relation to the world to come. They are deſigned to qualify them for occupations, or for enjoyments in the kingdom of God, much more excellent and refined, but not entirely diſſimilar in their nature. The wine of the Father's kingdom 'is new,' but ſtill it is wine. It is adapted to the nature of man, and, though of a far ſuperior quality, has a certain relation or analogy to that which he can reliſh or poſſeſs in 'the houſe of his pilgrimage.'"

Among the probable enjoyments of futurity, he reckons the culture and exertion of our intellectual powers; the exerciſe of kind affections, and the practice of good works; and the renewal of earthly attachments and recollections.

"The manner," he adds, "in which we are to exiſt, after the reſurrection from the dead, may have more analogy to our preſent

ſtate

ſtate than we can now venture to affirm; and on the other hand, it is equally certain, that many of the objects of our preſent affections, on which we ſet a value beyond their worth, and which we allow ourſelves to regret in vain, will be ultimately loſt to us, becauſe they cannot enter into 'the kingdom of Chriſt and of God.' But it is a ſufficient conſolation to believe, that all the happineſs which we have at preſent good reaſon either to value or to regret, and which is capable, from its nature and ſubſtance, of being renewed in the inviſible world, will be at laſt reſtored to us in a better form than that in which we have enjoyed it in this life."

The third topic, the author illuſtrates by ſhewing that the certainty of immortality fortifies the ſoul againſt the fears which ariſe from the uncertainty of life, and from the awful ſcene which death is preparing for us all. Having painted the horror with which we ſhrink even from bodily diſſolution, he obſerves, that

"The moſt humbling circumſtances in the diſſolution of the body do not leave us without the hope of its reſtoration. The reſurrection of the dead, at 'the ſecond coming of the Lord' from heaven, when 'all who are in their graves ſhall hear his voice,' is held out to us by the goſpel, to render our proſpects in the inviſible world complete."

And he concludes thus,

"Death is only dreadful [dreadful only] to thoſe who are far from God and from 'the way of peace:' to thoſe whoſe defect of principle, or whoſe violation of morals, demonſtrates, that they are not the 'heirs of the kingdom of God.' They 'have no hope,' becauſe they 'are without God in the world.'

"But death has no ſuch terrors to thoſe who believe and obey the goſpel. 'There is no condemnation to them who are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.' 'They ſhall not periſh, but ſhall have everlaſting life.' They die to riſe again: 'They enter into peace: they reſt in their graves.' Every one of them ſhall be found in his place at the laſt day."

From this analyſis our readers will be able to appreciate the merit of theſe diſcourſes, and the juſtice of our remarks.

We have conſidered this volume with more attention than we generally devote to works of a ſimilar nature, on account of the high reſpect which its author enjoys. It always gives us ſatisfaction to ſee a man of rank reſiſt the allurements of gay and faſhionable profeſſions, and, by becoming a member of our own church, contribute to give it that conſideration and dignity which naturally follow hereditary wealth or ſtation. But when he takes a voluntary vow of poverty, by entering the humble and homely *kirk*, which demands more auſterity of deportment, and offers a proſpect of no ſplendid temporalities,

temporalities, to requite his ſelf-denial, we think his motives muſt be unequivocally pure and conſcientious. From the republican genius of our ſiſter church, the eminence and influence of any of its members muſt ariſe from their perſonal qualities alone. Apart from theſe, connection or rank can be of little avail; and, as the author is ſaid to be a leader of one of the parties into which it is divided, we have juſt reaſon to infer that he is as faithful and aſſiduous in every part of his duty, as he appears, by the volume before us, in that of parochial inſtruction; and that he dignifies his rank by his profeſſional character, more than his profeſſion by his rank.

ART. CL. *Organic Remains of a former World. An Examination of the Mineralized Remains of the Vegetables and Animals of the Antediluvian World; generally termed Extraneous Foſſils. By James Parkinſon. Vol. I. (Vegetable Kingdom.)* 4to. pp. 471. with Plates. Price 2l. 2s. White, London. 1804.

THE ſubject of petrifactions has, as Mr. Parkinſon juſtly remarks, been very little attended to in this country; and hence, being apprehenſive that a ſtrictly ſcientific work might not meet with a ſale proportioned to the expence of the undertaking, he thought it neceſſary to adapt it as much as poſſible to the taſte of general readers. He, therefore, made choice of the epiſtolary form, not only on account of the familiarity of ſtyle which it admits, but alſo becauſe it afforded opportunity to introduce ſuch a portion of introductory matter as would ſecure the means by which the diſcuſſion might be comprehended by thoſe to whom it might be in a great meaſure new. To thoſe who are already acquainted with the eaſy fluency of the author's ſtyle, this choice will give pleaſure. At the ſame time we muſt confeſs that he has not been ſufficiently attentive to preſerve the appearance of a real correſpondence. A gentleman with his daughter, and a friend ("of reſolute ſcepticiſm with regard to the more rational, and of ſubmiſſive credulity as to the more popular explanations of natural phenomena,") proceeding in a tour through the moſt intereſting parts of the iſland, meet with petrifactions, and, deſirous of acquiring a knowledge of them, beg this information from a ſuppoſed adept in the ſcience of foſſils. If we except Letter XII. which bears the inſcription "*In anſwer,*" not the leaſt clew is furniſhed by which we can diſtinguiſh the letters of the enquirer from thoſe of the informer, without actual peruſal. Indeed the letters of the enquirer might have been ſpared, being entirely unimportant, and only three in number,

number, viz. Letters I. VI. and XII.; the remaining forty-ſix form a continued courſe of epiſtles upon petrifactions in general, and upon vegetable ones in particular.

It is uſual with writers of introductions to any ſcience, to devote ſome portion of their work to the exhibition of the importance of the ſtudy, forgetting that, unleſs the ſtudent was convinced beforehand of it, he would ſcarcely peruſe the elaborate recommendations beſtowed thereon. Mr. Parkinſon follows this antient practice; and, as we agree with him, that the knowledge of petrifactions is too much neglected, although a moſt pleaſing ſcience, we ſhall extract his obſervations, by way of exhibiting the general ſtyle of theſe letters.

"The illuſtrious Bergman elegantly deſcribes foſſils as the *medals of creation*; and, indeed, a very little advancement in the ſtudy of this ſcience is neceſſary to diſcover the peculiar propriety of the application of this term to the ſubjects of our preſent enquiry.

"By theſe medals of creation we are taught, that innumerable beings have lived, of which not one of the ſame kind does any longer exiſt—that immenſe beds, compoſed of the ſpoils of theſe animals, extending for many miles under ground, are met with in many parts of the globe—that enormous chains of mountains, which ſeem to load the ſurface of the earth, are vaſt monuments, in which theſe remains of former ages are entombed—that, though laying thus cruſhed together, in a rude and confuſed maſs, they are hourly ſuffering thoſe changes by which, after thouſands of years, they become the chief conſtituent parts of gems; the limeſtone, which forms the humble cottage of the peaſant; or the marble, which adorns the ſplendid palace of the prince.

"Surrounded as we are by the remains of a former world, it is truly ſurpriſing, that, in general, ſo little *attention* and *curioſity* are excited by them. Wherever civilized ſociety exiſts, theſe wrecks of the earlieſt ages may be found, yielding to man the moſt important benefits. Changed in their appearance, during the revolution of innumerable ages, they ſometimes manifeſt but ſlight traces of their former modes of exiſtence: and, having already performed ſeveral important offices in the economy of nature, they are now offered to man, as powerful inducements to the exerciſe of induſtry; and as fit materials on which his faculties may be exerted. Varying infinitely in their nature and ſubſtance, according to the combinations into which they have entered, they become uſeful to man in numberleſs ways.

"Not the ſmalleſt or rudeſt village is to be ſeen, in the neighbourhood of a limeſtone mountain or quarry, but it may be diſcovered that theſe have been ranſacked to furniſh the foot-path, or to aid the erection of the poor man's dwelling. In viſiting the manſions of the rich, we ſhall in general find, that, in proportion to the

the wealth and consequence of the possessor, will the more solid parts of the building be composed of these remains of animated beings, which lived in a former world. For the external part of such buildings, the architect finds no substance so well adapted, from its durability and its easy yielding to the instrument, as the various kinds of coarser limestones; nor for the more fine, internal and ornamental work, any substance so well calculated, by the fineness of texture and pleasing appearance, to unite the advantages of strength and beauty, as the various marbles.

"Although insuperable difficulties may oppose that theory, which attributes the formation of *all* these substances to the decomposition of certain kinds of animal matter; yet I have no hesitation in asserting, that a very considerable portion of those masses entirely owe their origin to that process. Seldom is a block of limestone severed, but the cut surfaces shew the vestiges of animals, and of their domiciles: and frequently, the polished slab of marble will be found to be almost wholly composed of similar remains. Thus we perceive that matter is in constant motion; being impelled, in regular progression, through various forms and modes of existence; and is thus made to perform those important functions on which the life, as it were, of this globe depends."—(p. 7—9.)

Then, after mentioning the amusement and gratification which the study of animated nature affords, he goes on to say:

"The science into the study of which I propose to lead you, also possesses these advantages in a very eminent degree. You will be taught clearly by it, that the formative and preservative powers, appointed by the Almighty, are momentarily exerted on the smallest particles of matter; that nature, by which I mean the personification of these powers, is constantly employed also on the largest, and apparently most inert masses of matter, in accomplishing the several processes necessary for the support and continuance of the earth and its inhabitants. You will behold her incessantly labouring in the deep recesses of the earth, as in the laboratory of the universe, reducing to form and beauty the mutilated wrecks of former ages.

"Nor can the mind be much more pleasingly exercised in the regions of conjecture, than by the curious inquiries to which the contemplations of objects so interesting must necessarily lead. Many of the curiously figured stones which will offer themselves to your observation, you will be pleased in finding, on a close observation, were once, as I have already remarked, beings endowed with the powers and faculties of vegetable and animal life. You will, by careful comparison, discover, that, of these, several species are still to be found in a living state, but most commonly in parts of the world very remote from those in which their remains are thus wonderfully preserved. Other animals you will find thus astonishingly entombed, possessing indeed many of the anatomical characteristics of animals now existing, but differing so much in other respects as to require to be considered as entirely different

from

from any which are known now to exiſt. Thus you will behold the bones of an animal of which the magnitude is ſo great as to warrant the conviction that the bulk of this dreadful unknown animal exceeded three times that of the lion; and to authorize the belief, that animals have exiſted which have poſſeſſed, with all the dreadful propenſities of that animal, its power of deſtroying in a threefold degree. You will alſo view the remains of a being of the magnitude, at leaſt, of the elephant; which was armed with tuſks, equally dreadful, as a weapon, with thoſe borne by that animal; and poſſeſſing, in addition to theſe, enormouſly huge grinders, ſuppoſed to bear the diſtinctive marks of thoſe creatures which gain their food by preying on thoſe of inferior powers and ſize. The jaws of an animal bearing a near reſemblance to thoſe of a crocodile, you will perceive to be armed with teeth not widely different from thoſe of the ſhark. In a word, you will be repeatedly aſtoniſhed by the diſcovery of the remains of animals of which no living prototype is to be found.

"When the mind has dwelt awhile on objects ſo well calculated to impreſs it with aſtoniſhment, freſh ſubjects for conjecture and moſt intereſting contemplation will ariſe. The number of theſe wrecks of a former world muſt, as well as the ſituations in which they are found, excite the higheſt admiration.—Not in one particular ſpot —not in one region—not in one quarter of the globe alone—but wherever this world has been explored—In the greateſt ſubterraneous depths, in the bowels of mountains, and on heights vaſtly above the level of the ſea, are theſe wonderful remains to be found. But enough—I have preſſed ſo far on, as to be under the neceſſity of craving your indulgence for credit for the proofs of what I have already ſtated, which I promiſe ſatisfactorily to produce. In the meantime, ſurely I may preſume that you begin to perceive that this part of natural hiſtory poſſeſſes importance ſufficient to claim a very conſiderable degree of attention. To confirm you in this opinion, I muſt add, that by theſe ſtudies a more perfect knowledge is gained of the internal ſtructure of this globe; of its ancient ſtate; and of the various and important changes it has ſuffered.

"By widening the views of the natural philoſopher, by opening to him freſh fields of obſervation, and by ſhewing him a glimpſe of other creations, more juſt and more grand ſentiments alſo muſt be excited, of the immenſity of animal nature, and of the power of the great Creator of all things."—(p. 10—12.)

Some degree of obloquy has been caſt on this ſtudy, by the frivolous manner in which the ſubject has been treated by ſome authors; and the modern mineralogy, in endeavouring to diſcard as much as poſſible the multiplied diſtinctions of the antients, has contributed ſtill more to throw aſide the ſtudy of petrifactions, as belonging to zoology and botany: ſo that theſe bodies, which partake, in ſome meaſure, both of a mineral and organic nature, have been rejected by the ſtudents of each of theſe

these departments of natural knowledge as extraneous, or, at least, as only supplemental to their respective studies, and thus have sunk into unmerited neglect.

The author traces the progress of the knowledge of these bodies from the time of Xenophanes, who wrote upwards of 500 years before Christ, to the present age, and shews that the existence of substances, which had undergone the process of petrifaction, had not, even in the earliest ages, escaped observation. But, before he proceeds further in the work, he thinks proper to consider the names by which the bodies of which he treats have been hitherto known; especially as he extends the consideration of the organic remains of a former world somewhat further than is usual, and thus forms as it were a new science, which is not to be considered as supplementary to zoology and botany, on the one hand, nor to mineralogy on the other, but as a medium by which these two grand branches of natural history may be connected together. He addduces strong arguments against the use of the terms, figured stones, diluvian stones, petrifactions, and fossils, whether used simply, or with the adjectives, extraneous or adventitious annexed to it, as not sufficiently discriminate, and attended with the further inconvenience of giving wrong ideas on the subject. In lieu of these he proposes to use the term "*fossils*," in its proper sense, for all those mineral substances which are dug out of the earth, and to divide them into *primary* and *secondary*.

Under the term primary fossils, the author includes all those substances which appear to be the original matter of the subterranean regions, and to have existed in them antecedent to the creation of organic bodies. Among the secondary fossils, he places those substances which, in his opinion, bear indisputable testimony, by their structure and form, of their having once existed in an organized state, but which have afterward become subjects of the mineral kingdom. These latter, which are the peculiar subjects of his inquiry, he further divides into vegetable and animal fossils, according to their origin. At the same time that he admits as secondary fossils some substances which have, by writers of considerable authority, been deemed unfit to come under that denomination, he rejects others, viz. impressions, casts, and incrustations of organic bodies—as the two first of these merely bear the form, and have not themselves been endued with vegetable or animal organization, and the latter are generally of a recent origin, and are, most frequently, unaltered in their structure. Nor does he include the various figured stones which some authors have

have arranged with petrifications, under the names of graptolithi, lithomorphi, and lithoglyphi.

As Mr. Parkinſon ſuppoſes the reader to be entirely unacquainted with the ſubject, he, very properly, ſubjoins an abſtract of mineralogy, ſo far as concerns the ſtrata which form the interior part of the globe. Which being rapidly gone through, he paſſes to the conſideration of the ſeveral ſubdiviſions of ſecondary foſſils. The claſſification of theſe bodies cannot be made exactly correſpondent with the recent ſpecies; as the diſtinctive characters, eſpecially in vegetable foſſils, are almoſt always obliterated; the broken fragments of others are huddled together in an indiſcriminate manner; while a few, which the author conſiders as ſecondary foſſils, have totally loſt their organization, and aſſumed a decided mineral character. In treating of each diviſion, he adopts an uniform method, firſt giving an hiſtorical ſketch of the facts which have been long known, then conſidering the various theories which have been propoſed to account for them: from theſe he paſſes to the newly diſcovered facts and obſervations of his own, with a review of the preſent opinions held reſpecting them.

Foſſil trees are the ſubſtances which firſt paſs under his ſcrutiny; and the diſquiſition reſpecting of them is ſo extended as to fill up more than half the preſent volume: this ariſes from the author making it, in ſome degree, the medium of exhibiting his opinions on the formation of theſe foſſils in general.

For this purpoſe he commences with the conſideration of vegetable matter in a living ſtate. He here notices the experiments of Sauſſure, jun. reſpecting the comparative analyſis of trees that had grown in a granitic, and in a calcareous ſoil. But, in our opinion, great doubts may juſtly be entertained reſpecting the exactneſs of theſe experiments. Mr. Parkinſon then examines the tranſition of vegetable matter into a mineral ſtate, beginning with mould, which he conſiders as one ſpecies or mode of the mineralization of vegetable matters. This ſubſtance ſometimes affords two curious phenomena, namely, the ignis fatuus, which is well known, and the coruſcating light which is ſometimes, but rarely, produced from it by percuſſion: both theſe phenomena, he thinks, depend on ſome peculiar "modification" of phoſphorus.

Peat, or turf, although not generally conſidered as a petrifaction, he conſiders as very nearly connected with them, and indeed as a neceſſary intermediate ſtep in the production of vegetable foſſils. Trees are frequently found in this ſubſtance, even in a bed of turf which is found on the mountain of Lans, at between ſeven and eight thouſand feet above the

level of the ſea, and at nearly three thouſand feet above the moſt elevated line at which any trees grow at preſent. Beds alſo of this ſubſtance have been found on high mountains in other places; and it is not a little remarkable, that two beds of this ſubſtance, ſeparated by ſeveral intervening ſtrata of conſiderable thickneſs, have been found, not only in Scotland, but alſo at Amſterdam.

In treating of bituminous wood, he refers to that head an obſervation of Theophraſtus, that in the mines of Scapteſylæ there was found a ſtone "in its external appearance ſomething reſembling rotten wood; on which, if oil be poured, it burns; but when the oil is burnt away, the burning of the ſtone ceaſes, as if it were in itſelf not liable to ſuch accidents." To us, however, it appears that the ſtone here mentioned was the pulverulent black ore of manganeſe, or wad, the mixture of which with oil is now well known to be ſpontaneouſly inflammable.

The ſubſtance known by the name of Bovey coal is accurately deſcribed from the Rev. Dr. Milles's paper, printed in the Philoſophical Tranſactions. Mr. Parkinſon conſiders this ſubſtance as of vegetable origin, as is indeed the univerſal opinion at preſent; but Dr. Milles's arguments, to prove it to be entirely of mineral origin, although far from ſatisfactory, are yet worthy of ſome attention, were it only to keep the mind free from that dogmatiſm which ſo frequently miſleads thoſe who hear only one ſide of a queſtion, and to produce that cautious ſcepticiſm which is in fact the beſt baſis on which natural philoſophy can be erected.

"Notwithſtanding the reſemblance which this foſſil bears to wood, eſpecially when viewed in detached pieces, yet the Doctor was of opinion, that he was able to prove that it was not of a vegetable, but of a mineral origin.

"The obſervations on which he founded this opinion will require, however, here to be mentioned only in a curſory manner. His firſt objection is derived from its quantity; ſince it extends here to the depth of ſeventy feet; and in that of Munden, as we have ſeen, they had bored to the depth of fifty feet, without diſcovering its bottom: he thinking that there could have been no imaginable cauſe in nature, which could bring together ſuch a maſs of foſſil wood as is found in this and ſimilar ſtrata.

"Foſſil trees, he remarks, are generally diſcovered in moraſſes and ſoft ground; where they have either buried themſelves by their own weight, or been overwhelmed by ſome accidental cauſe: but the Bovey coal is found in a dry ſoil, intermixed with clay and ſand, and, by its regular courſe and continuance, he thinks, carries the moſt undoubted marks of never having been diſturbed ſince its original formation. Foſſil trees, he likewiſe obſerves, preſerve their

their form and ſize, their length and roundneſs, their branches and roots, their fibrous texture and ſtrength; and are either found entire, or in ſuch large pieces, that there is no room to doubt of their nature; ſince the very ſpecies of wood is frequently diſcoverable: whereas the Bovey coal comes out only in flat pieces of a few feet long, like the ſplinters of large maſts; and on them we diſcover no ſigns of roots, branches, or bark; no round pieces or concentric circles, which diſtinguiſh the annual growth of trees: the laminæ, which have the appearance of wood, being always horizontal, according to the ſituation of the pieces in the ſtrata. Again, he obſerves, if the baſis, or matrix of this foſſil were wood, it would acquire, by being impregnated with bitumen, a greater degree of inflammability; whereas it neither kindles nor conſumes as faſt as wood.

"The inflammability and laminated texture of this foſſil, which have been the circumſtances leading to the ſuppoſition of its being of vegetable origin, may be accounted for, in the opinion of Dr. Milles, from the nature of its principles, and their diſpoſition, when united, to aſſume certain forms."—(p. 115.—117.)

Mr. Parkinſon has collected all the information he could procure relative to the natural hiſtory of naphta, petrol, aſphaltum, amber, jet, cannel coal, and coal. In the courſe of deſcribing the latter, he introduces, principally from Williams's Mineral Kingdom, an extenſive account of the "coal fields," or tracts of country which abound with coals; and of the ſeveral ſtrata of which they conſiſt. This account will be read with pleaſure by general readers, who wiſh to acquire a knowledge of the mode in which this uſeful combuſtible is produced.

Having thus gone through the natural hiſtory of thoſe ſecondary foſſils which are of a combuſtible nature, he endeavours to explain, at conſiderable length, the manner in which he conceives theſe ſubſtances to have been produced from vegetables. This change has, he thinks, been performed by a certain fermentation. Vegetable matter, he obſerves, has hitherto been conſidered as ſubject to only four kinds of fermentation, viz. the ſaccharine, the vinous, the acetous, and the putrid; to theſe he adds a fifth kind, the bituminous. This takes place when a maſs of dead vegetable matter, inſtead of being expoſed to the influence of the air, is accumulated in ſuch ſituations as allow the admiſſion of water, but in which, by the compactneſs of the ſuperincumbent ſtratum of earth, not only the external air is ſhut out, but the diſengaged gaſeous matters are prevented from eſcaping. Hence, bituminous matters in various degrees of purity and maturity are formed, according to the extraneous matters which have been admitted, or the ſtage at which the proceſs may have arrived.

Theſe ſubſtances manifeſt, he thinks, upon examination, all thoſe properties which might, *à priori*, be expected to be found in a body conſtituted under theſe peculiar circumſtances.

"We will now examine the changes which may be expected to reſult from the decompoſition of vegetable matters placed in ſubterranean ſituations; and conſidering theſe, with the properties which are poſſeſſed by the ſuppoſed product of the bituminous fermentation, ſhall be enabled, eſpecially by recollecting what has been juſt ſaid of the other ſpecies of fermentation, to determine whether it is right to admit of the exiſtence of ſuch a ſpecies of fermentation, or not.

"Secured on every ſide by the ſurrounding earth, the maſs of vegetable matter is preſerved, as it were, in a well cloſed veſſel: hardly any eſcape being permitted to any of its more volatile particles, nor any admiſſion of extraneous matters allowed, except of ſuch as are introduced with the water which may inſinuate itſelf by ſoaking through the interſtices of the earthy particles compoſing the ſeveral ſtrata which encloſe it. It is decreed that a ſtrong diſpoſition to ſeparate, and to unite in another order, ſhall ſecure the neceſſary decompoſition of dead organized matter, which, according to the economy of nature, is but to poſſeſs a ſhort and tranſient cohefion. Agreeable to this law, this maſs of vegetable matter, now deprived of the energy of vegetable life, muſt undergo ſome change; but, from the cloſeneſs of its preſervation, it cannot admit that eſcape of the gaſeous matters, on which the commencement of the vinous, acetous, or putrid fermentation depends; another proceſs is therefore inſtituted. The hydrogen, carbon, and oxygen are diſengaged from their former attachment, but, being prevented from flying off in a gaſeous ſtate, are obliged again to unite, and to enter into new combinations. Under theſe particular circumſtances, a ſubſtance may be expected to be formed, containing a conſiderable portion of theſe principles, ſo abundant in vegetable matter. In this reſpect, there undoubtedly may be diſcovered a remarkable agreement between the ſuppoſed product of this fermentation, and the hypotheſis by which its formation is attempted to be explained; ſince in all bituminous ſubſtances, the abundant exiſtence of theſe three principles has been ſufficiently proved by analyſis.

"In this, as in every other ſpecies of fermentation, a conſiderable difference may exiſt, as to the degree of perfection to which the proceſs may proceed, and, of courſe, as to the degree of perfection which the product may poſſeſs. Thus I expect to ſhew, that according to length of time, excluſion from the air, and the exiſtence of other favourable circumſtances, will theſe bituminous ſubſtances be found in their ſeveral approaches to that ſtate to which the laws of nature ſeem to have particularly deſtined them."—(p. 188—190.)

Peat,

Peat, and the foſſil trees found in it, are conſidered by the author to be the firſt product of this kind of fermentation, and to have been formed in ſituations not favourable to the rapid completion of the proceſs. The ligneous part of vegetables is that which Mr. Parkinſon conſiders as moſt particularly acted upon by the bituminous fermentation. This ſubſtance, as he obſerves, although perhaps the moſt abundant of the compound conſtituents of vegetables, and particularly of thoſe which are moſt frequently found in a bituminous or mineral ſtate, is eſteemed the moſt inſoluble and unchangeable of all vegetable ſubſtances. It contains alſo a very great quantity of carbone, and is therefore well fitted for the formation of ſubſtances ſo abundant in that principle, as is coal, and every ſpecies of bitumen. And as the ligneous matter may be ſaid to reſiſt every known kind of fermentation, and to be indeſtructible, except by inſects, we are led by analogy to conclude, that nature has appointed ſome mode of operation by which this apparently refractory ſubſtance may be made to paſs into new combinations; and this operation is, he thinks, the bituminous fermentation.

Chemiſts in general have imagined that the purer bitumens have been ſeparated by diſtillation; but Mr. Parkinſon (with more appearance of truth, as we think) conceives that they have had the ſame origin as peat, having been produced from the ſame ſpecies of matter, and formed by the ſame natural proceſs, differing from it only in having been ſeparated by percolation from the groſſer parts.

As to amber, he confeſſes that conſiderable difficulty attends the explanation of its formation; but he imagines that it is probably formed from naphta by inſpiſſation under certain circumſtances, as aſphaltum may be conſidered to be the reſult of a ſimilar change effected upon petroleum. This laſt is produced from naphta, not merely by inſpiſſation, but by a ſeparation and a change in the proportion of the conſtituent principles; thus differing in its mode of formation from amber.

The honeyſtone, or mellite, is ſo ſimilar to the former ſubſtances, that Mr. Parkinſon ſuppoſes there can be but little heſitation in admitting it to be produced by the ſubterranean decompoſition of vegetable matter, and therefore to belong to that claſs of natural productions of which we are here treating. Jet, which diſplays not only the general form, but ſometimes even the texture and colour of wood, appears to be purely bituminized wood, ſome parts of which, and particularly the cortical, have reſiſted the influence of the fermentative proceſs more than others. Cannel coal, on the other

other hand, has been in so fluid a state as to have admitted the intermixture of earthy matters; and although impressions of various vegetable substances are often displayed on its surface, (shewing that it was in a very soft state when the impressing substance was applied to it) these impressions extend no deeper than the surface; its substance or texture seldom pointing out the substance from which it originated.

The origin of coal has afforded ample room for conjecture, and mineralogists have, at all times, vied with each other in endeavouring to discover the true theory of its formation, and the sources from whence it is derived. Not satisfied with seeking for this origin in the vegetable and mineral kingdoms, some of them have even pressed animals into their service, and derived it from the fat and unctuous matters of the living inhabitants of the ocean. Mr. Parkinson relates, and we may say in general that he confutes, the various opinions of the Comte de Buffon, M. Genssanne, Sign. Arduino, Dr. Hutton, Prof. Playfair, Dr. Darwin, Mr. Kirwan, M. Patrin, and M. Fourcroy.

It would be tedious to follow the author through the investigation of these different opinions; but the high estimation in which those of Mr. Kirwan are usually held, necessarily require us to mention Mr. Parkinson's decisive arguments against the theory proposed by that mineralogist. In no form, either solid or fluid, Mr. Parkinson justly observes, do we know of the existence of any pure bituminous matter which is not of considerable less specific gravity than water; and, therefore, as Mr. Kirwan himself mentions, in his examination of Sign. Arduino's hypothesis of the formation of coal from the reliques of marine animals, it should rather float than sink in the sea. But if we were even to grant the possibility of this subsidence, it would still be against the known laws of mechanical deposition, to suppose that it would form the lower stratum. For it must be remarked, that the specific gravity of the substances forming the roof of the coal, is far superior to that of the bituminous mass itself; this roof being most commonly very ponderous, on account of the metallic matter it contains. Mr. Parkinson also observes, that by so complete a disintegration as Mr. Kirwan imagined had taken place, the bituminous particles must have been set free, and have risen to the surface with the same rapidity that the earthy and metallic particles would have fell to the bottom; whereas, according to the hypothesis of Mr. Kirwan, the bituminous carbonaceous, earthy, and metallic particles, being all suspended in the same fluid, a deposition of the oxygenized carbone and bitumen is first supposed to take place, and to be succeeded

ſucceeded by the deſcent of the earthy, and afterwards of the ſtill more ponderous metallic particles.

Mr. Parkinſon's own explanation of the formation and origin of coal is in perfect coincidence with that given by Meſſrs. Hatchett, Williams, and Tingry, ſo far as regards the derivation of coal from vegetable matter; differing only from that of the two former, by attempting to explain the nature of the proceſs by which the change has been effected; and from the opinion of the Geneveſe philoſopher, by not acknowledging the neceſſity of the general operation of mineral vapours, or of ſubterraneous fires and diſtillation.

The author ſtates it to be his opinion, that, upon the ſtricteſt examination of every circumſtance, coal appears to be, moſt probably, a product of vegetable ſubſtances which have been buried at ſeveral different periods, but chiefly in conſequence of an univerſal deluge; which ſubſtances, after having been reduced to a fluid ſtate by the bituminous fermentation, have ſuffered ſome change in their inflammability (a property which ſo ſtrikingly diſtinguiſhes the purer bitumens) by the oxygenizement of their carbone, and by an intimate and peculiar intermixture with various earthy and metallic ſalts.

Having previouſly ſhewn, from the firing of hayricks, and other phenomena, that moiſtened vegetable matter, when accumulated in ſufficient maſſes, paſſes of itſelf into a fermentative proceſs, the author endeavours, and with conſiderable ſucceſs, to ſhew that the vegetable matter was depoſited, at the time of the deluge, in circumſtances favourable to its bituminization and conſequent converſion into coal, and that the proceſs of bituminization approached to ſuch perfection, that the ſubſtance acted upon acquired a ſtate of fluidity, and thus loſt all traces of its former organization.

The principal purpoſe for which nature formed coal, rather than bitumen, Mr. Parkinſon conceives to have been the ſupplying of man with a fuel, which, by a moderate exerciſe of the faculties of the human mind, might be made to burn with almoſt every degree of intenſity, from that which only conveys to the human body a grateful ſenſation of genial warmth, to the intenſity which is neceſſary for the fuſion of iron and other refractory ſubſtances. Pure bitumen, as he obſerves, burns with ſuch rapidity as would occaſion a conſiderable waſte of it, if employed for the common purpoſes of life, or of the arts; to ſay nothing of its being far leſs manageable than coal. This high degree of combuſtibility is moderated, and the conſumption of a ſubſtance ſo neceſſary to man is rendered more uniform and economical, by the admixture of incombuſtible ſubſtances with the pure bitumen. He conceives

ceives that theſe deſirable purpoſes have been thus thoroughly effected in the formation of coal.

" The arrangement of the reſpective particles of the maſs which would make the neareſt approach to the attainment of the required object, would be that in which each individual particle of bitumen would have its combuſtibility left unimpaired; except ſo far as its inflammability would have been corrected by the oxygenizement of its carbonaceous part; at the ſame time that, by the appropriate interpoſition of ſome nearly incombuſtible matter, ſuch a check ſhould be given to the ſpread of the ignition of one ſeries of the bituminous particles to another, as ſhould render their combuſtion ſufficiently ſlow and gradual. Such an arrangement as might thus, *à priori*, have been ſuppoſed to be beſt calculated to produce this effect, may be perceived to have been actually employed in the formation of coal.

" If a piece of common coal be waſhed in water, ſo as to remove from its ſurface all the minute ſhattered fragments which adhere to it, the fingers will be found to be no longer ſtained by it; and with a lens of very moderate power, or even with the naked eye, it may be plainly ſeen, that the bituminous matter is diſpoſed in an irregularly laminated ſtructure, and that the horizontal ſurface of each ſmall and thin ſtratum is finely coated with an extremely thin film. This film, or pellicle, may alſo be ſeen frequently to dip and paſs through the ſubſtance of the bitumen; interſecting the horizontal ſepta at right angles, and thus placing the bitumen in diſtinct diviſions, the parietes of which are formed of an incombuſtible pellicle. This film in general reflects tints of a greyiſh white, but ſometimes it appears with the hue of bronze. Frequently it is of a pyritous nature, ſhining with a bright metallic luſtre, or, as in the peacock coal, manifeſting a beautiful iridiſcent appearance; frequently alſo, when the pellicle itſelf is of a greyiſh white, it will be variegated with bright yellow pyritous illinitions; and ſometimes ſpathous, or pyritous lamina, will be interpoſed, a quarter of an inch, or even more, in thickneſs. On inſpecting the edges of the coal, each ſeparate lamina will be found to be compoſed of bituminous concretions, exhibiting the conchoidal fracture, and ſhining with a conſiderable degree of luſtre.

" On letting a piece of coal fall on any hard body, thus breaking it in ſuch a manner as will not direct its fracture, but will allow it to take place in ſuch directions as accord with the natural diviſions formed by the interpoſed films, the fragments will in general be found to aſſume the form of rhomboids, or of parallelipipeds, the very forms which a body, whoſe parts were thus ſeparated and diſpoſed, might be expected to exhibit, on being fractured.

" The ſeparated pellicles, or interpoſed ſepta, in thoſe ſpecimens which I have examined, appear to be formed of ſulphate of lime, containing a ſmall proportion of alumine, and ſometimes alſo of ſulphuret of iron. The preſence of theſe ſubſtances in coal is manifeſted by the analyſis which has been made of this ſubſtance. Monſ.

Fourcroy has ascertained that the ashes of coal contain the sulphates of iron, of magnesia, of lime, and of alumine; and even in asphaltum both the sulphuric and muriatic acids were found, by Du Blé, in union with calcareous earth.*

"By such an arrangement of the bituminous particles, and by the frequent interposition of pellicles of incombustible matter, which have been just described, not only is the combustion of coal moderated, but it is likewise so regulated that, in its employment for common domestic purposes, the internal parts of even small portions of coal are so protected from the too rapid access of the oxygen, that only the external part is actually consumed and reduced to an ash, while the other part is rendered a coke or cinder, and is capable of being again employed; and even with increased advantage in many culinary and chemical operations.

"Here then are we presented with one of the many instances in nature's works, of the obtaining of the most important ends, by a contrivance not less remarkable for its simplicity, than for the certainty with which it accomplishes the desired effect. It also serves to shew that, in every investigation of the operations of nature, the more minute are our inquiries, the more will our admiration be excited by the discoveries which we make. A superficial examination of any of the works of creation must be sufficient to excite our wonder; but an inquiry successfully employed in ascertaining the means by which one, even of the least important purposes of nature is effected, cannot fail to excite a reverential awe, and dispose to the adoration of the great Supreme."—(p. 268—271.)

We have the more readily quoted this extract, on account of its shewing how profitable an use may be made of leaves in examining the subjects of the mineral kingdom. The Wernerian school, indeed, rejects the use of all instruments in mineralogy; but with little reason, as the senses of man, when unassisted, are too imperfect to be relied upon for accurate discrimination.

Although the author is, as we have already said, averse to deducing the origin of the liquid bitumens from the natural distillation of the solid kinds, yet he conceives that Kilkenny coal, and other similar bodies, are the residuum of a similar operation.

"* How strongly the water which was diffused through the bituminous mass was impregnated with these particles, may be inferred from the frequent presence of calcareous spar in the interstices and cavities of coal. Thus, in a specimen of coal now before me, about nine inches in length, and about three in width, the substance of the coal is beautifully intersected by numerous white streaks of spathose matter; and a large interstice, the whole length of the specimen, is covered with very white and perfect crystals of the dog-tooth spar, forming a beautiful contrast with the including coal."

operation. Nor is this, as he juſtly obſerves, to be eſteemed any dereliction of his former deciſion, becauſe theſe mineral carbonaceous reſiduums are very ſcarce, and bear no proportion to the quantity of the liquid bitumens, which are found in great abundance, and ought, on the hypotheſis of their being formed by diſtillation, to be always accompanied with Kilkenny coal, or other ſimilar foſſils.

Having thus explained the formation of bituminous foſſils, Mr. Parkinſon paſſes on to the theory of the origin of other minerals, which, although not generally eſteemed as ſecondary foſſils, appear to him to belong to that claſs. He firſt conſiders pyritous wood, and combats, with great ſucceſs, the opinions of Dr. Hutton and Prof. Playfair, who imagined that pyrites was the offspring of igneous fuſion, and in no caſe producible by the agency of water. A number of obſervations by Prouſt, Mrs. Fulhame, and others, now well known to chemiſts, are adduced to prove that this ſubſtance, which ſo frequently accompanies bituminous foſſils, is producible in the moiſt way. He alſo endeavours to ſhow, that pyritous wood is formed from wood ſoftened by the bituminous fermentation, and thoroughly permeated by a ſolution of iron, in one of the acids produced from ſulphur. The abundance of carbone in the bituminous wood occaſioning a deoxidation of the metal and of the ſulphur; the greateſt part of the carbonaceous matter itſelf becoming an oxide of carbone, or charcoal, in conſequence of this acceſſion of oxygen. The ſtructure of metallized wood, he obſerves, is perfectly agreeable to this idea of its origin, as the circles and ſtria are evidently formed of the ligneous fibres converted to charcoal, whilſt all the intermediate ſpaces are filled with the pyritous matter. The compreſſed form, both of bituminous and pyritous wood, is deducible, Mr. P. thinks, and we conceive with the greateſt propriety, from the wood being at firſt thoroughly penetrated with water, and when it was undergoing the proceſs of bituminization, paſſing through various degrees of ſoftneſs, or, in ſome inſtances, becoming liquid.

Petrifaction, properly ſo called, Mr. Parkinſon conſiders alſo as a proceſs which has taken place ſubſequent to bituminization. Silex is ſoluble in water; and ſiliceous pebbles appear to him to conſiſt of the ſofter kinds of earth, impregnated with ſilex depoſited from an aqueous ſolution of that earth. In like manner, the author eſteems ſiliceous wood to be, in fact, the remains of wood impregnated in a ſimilar manner with ſilex. He diſtinguiſhes two kinds of ſiliceous foſſil wood, one in which the wood had ſuffered no real change in its nature, previous to that produced by the ſiliceous impregnation;

pregnation; the other, in which the wood had previouſly undergone the bituminous change: of theſe, the firſt is of very rare occurrence. The latter kind, which he diſtinguiſhes by the name of ſilicized bituminous wood, exiſts alſo in two ſtates. The firſt, compriſing chalcedonic, agatized, and *jaſperine* foſſil wood; the ſecond, compriſing opal, and all other ſtones of a waxey or reſinous luſtre in their fracture, are ſuppoſed to have been formed from wood in which the bituminous fermentation has proceeded ſo far as to have occaſioned ſuch an approach to fluidity, that the ligneous texture and fibrous appearance have been loſt.

Numerous obſervations ſeem to ſhew, according to the author, that the bark and dry withered wood are not ſo ſuſceptible of undergoing the bituminous change, as the other parts in which the woody fibre is abundant; hence theſe parts, when found petrified, moſtly belong to the mere ſiliceous impregnations. By theſe obſervations, we may alſo, in ſome meaſure, account for the Bovey coal, and ſimilar ſubſtances, ſeeming to conſiſt only of the trunks of trees. Many ſpecimens of foſſil wood contain alſo diſtinct maſſes of a ſubſtance ſtrongly reſembling bitumen, but, upon examination, this appears to contain a conſiderable quantity of ſilex.

The opinion, that the pitch ſtones, the ſemi-opals, and even the noble opal itſelf, derive their peculiar characters from vegetable matter which has been altered by the proceſs of bituminization, and in that ſtate has been intimately united with ſilex, is ſupported, the author thinks, by the phyſical and chemical properties of thoſe ſubſtances. The principal circumſtance in which he founds this opinion, is, that all theſe ſtones, when ſubmitted to diſtillation, yield traces, more or leſs ſtrong, of oil.

Jaſper alſo is added, by Mr. Parkinſon, to the ſubſtances which are derived from the mineralization of vegetable ſubſtances; for, although ſome ſpecimens do not manifeſt any marks of ſuch an origin, yet, when a ſufficient ſeries of them are examined, their origin becomes no longer dubious.

Calcareous foſſil wood, the author found to depoſit, when treated with weak nitric acid, a dark brown ſediment, which, after being repeatedly waſhed, and dried, caught fire on being applied to the flame of a candle, and diffuſed, while burning, a ſtrong bituminous odour.

Our limits will not allow us to enlarge upon the remaining ſpecies of foſſil wood; and therefore we ſhall only notice what Mr. Parkinſon ſays reſpecting thoſe pieces of wood which have frequently been dragged up from the bottom of the Thames, and, being ſuppoſed to have been planted there

by the Roman ſoldiery, to facilitate their paſſage over the river, or by the Britiſh army to prevent this paſſage, have fetched great prices among collectors of rarities. Theſe, the author has reduced to their juſt value, by ſhewing that the Thames interſects a vaſt bed of bituminous wood (called moor log), pieces of which, ſeparating from the banks of the river, and falling to its bottom, are ſometimes dragged up.

The other remains of vegetables, whether foſſil ſtems, leaves, flowers, fruits, ſeeds and roots, are rapidly paſſed over. The infrequency of the latter, viz. foſſil roots, is ſuppoſed to ariſe from the circumſtance, that vegetable matter is not liable to the bituminous change, until deprived of all the energies of vegetable life. Now roots long retain their vegetative power, even after entire ſeparation from their trunk, feeding on their own juices, and at laſt terminating their exiſtence by changing into a ſoft pithy ſubſtance, which ſoon reſolves into vegetable earth.

We conſider this hypotheſis of Mr. Parkinſon to be one of the moſt probable that has yet been offered for the production of bituminous foſſils, which, as we have ſeen, he deduces from the operation of a certain law of nature, which decrees that thoſe vegetable ſubſtances that are buried ſo deep as to prevent their being directly uſeful to mankind, either as timber, or as ſoil fitted to aid the growth of other vegetables, ſhould undergo certain changes, to render them capable of ſupporting combuſtion in a degree more fit for the uſes of mankind than their original ſtate. This proceſs being, however, in ſome ſituations, and under certain circumſtances, changed, by the maſs being ſubject to particular ſaline, earthy, or metallic impregnations.

The more elaborate ſpeculations of Mr. Parkinſon, with which he concludes this volume, will perhaps appear to ſome to be carried far beyond the regions of probability. He imagines, that extraneous foſſils were rare in the antediluvian world, ſince, although vegetable matter might, when depoſited in favourable circumſtances, undergo the bituminous fermentation, yet it cannot, he ſays, be conceived, that it could have exiſted ſo far below the ſurface as to have produced thoſe minerals which appear to reſult from a combination of bitumen with ſilex, or the other earths: ſo that the difference between the antediluvian world and the preſent he conceives to be very great. Yet he believes that, however well adapted the antediluvian world might have been to the purpoſes for which it was deſigned, it has, by the deluge, undergone ſuch a change as has rendered it much fitter for man than it was in its former ſtate.

The

The ſceptic will exclaim, with ſome reaſon, that this apparent neceſſity of forming the world anew, implies that its firſt formation was deficient in deſign. Mr. Parkinſon endeavours to obviate this difficulty, by conſidering this planet as probably deſtined to undergo certain regular changes in its conſtitution, during the progreſs of its exiſtence. Regarding the deſtruction of the world by the deluge, and its ſubſequent renovation, in this point of view, he aſks, whether this preſent world may not be preparing to undergo, at ſome diſtant æra, a new recompoſition, and thus become fitted for the reception of beings of higher ſuſceptibilities and powers.

The loſs of certain genera and ſpecies of animals, which is conſidered as certain by moſt naturaliſts, and the conſequent probability of a part of the vegetable creation being alſo wanting, has been regarded by ſome pious and learned men as totally inadmiſſible, they apprehending that the loſs of a ſingle link in the chain of creation, is ſuch a deviation from the firſt plan, that it could only be attributed to a failure in the original deſign. This inference Mr. Parkinſon is not diſpoſed to admit, ſince that plan which prevents the failure of a ſpecies, or even genus, from diſturbing the general arrangement and economy of the ſyſtem, muſt be allowed to manifeſt a diſplay of wiſdom and power equal to one in which the loſs of a ſingle link would prove the deſtruction of the whole.

The author, we think, is not very happy in his arguments reſpecting the weapons, utenſils, and articles of furniture uſed in the antediluvian world not being diſcovered. On this ſubject, after remarking that it affords an argument of no ſmall force againſt the eternity of the exiſtence of the human race, and at the ſame time leaves us without a phyſical proof of the exiſtence of mankind at the period of the deluge, he obſerves, that the length of time between the creation of man and the almoſt total deſtruction of his race by the deluge, was, according to the Moſaic account, ſo very ſhort, as not to have allowed any very extenſive multiplication of the ſpecies. On this account, he thinks, that the number then living on the earth was ſo ſmall as to occupy but a minute portion of its ſurface, and, of courſe, that the chance of meeting with their remains is very ſmall indeed.

We have beſtowed more attention upon this work than we otherwiſe ſhould have done, becauſe, from the eaſy and elegant manner in which it is written, and the copious information it contains, we conceive it to be well adapted for the purpoſe of initiating perſons into the moſt pleaſing paths of ſcience. The general reader will not be ſcared from its peruſal by the too frequent occurrence of ſcientific phraſes, but will be gradually

dually and imperceptibly led on to the underſtanding of the ſubject; a ſubject in itſelf of the moſt pleaſing nature to thoſe who ſeek only for philoſophical amuſement, and well calculated to fill the pious mind with reverence for the great author of the univerſe.

And we the more readily join our ſuffrages in favour of Mr. Parkinſon, ſince, among the numerous authors of this iſland, we do not know any one who, in the general tenor of his writing, has ſo conſtantly attended to the calls of humanity. The medical Admonitions to Families, The Villager's Friend and Phyſician, Dangerous Sports, and the Way to Health, are all ſtriking evidences of his philanthropy. The Hoſpital Pupil, and the Chemical Pocket Book, are alſo works of eſtabliſhed merit in their ſeveral departments. The excellency of theſe tracts neceſſarily produced the moſt favourable preſentiment of the character of the preſent larger work, in which the author takes a wider range, and, aſſuming the character of a philoſopher, expatiates at large in the fairy land of geology. We had, as from what we have ſaid may be eaſily conceived, the pleaſure to find that our preſentiment was juſt, and we hope ſoon to be favoured with his "Cabinet of Foſſils, or Introduction to the Study of Oryctology."

ART. CLI. *Song of Songs, or Sacred Idyls: tranſlated from the Original Hebrew. With Notes, critical and explanatory. By John Maſon Good.* Price 7s. 6d. Kearſley, London. 1803.

THIS is a publication of great elegance and uſefulneſs. The ſacred critic, as well as the admirer of claſſic learning, will be gratified with the peruſal of it, and readily pay the author the tribute of gratitude and reſpect for the taſte and erudition which he has diſplayed in the execution of his valuable work. Many errors which obſcure, and many inelegancies which diſfigure our common tranſlation, are in this improved verſion happily removed, by a critical examination of the original. The plan our author has adopted is well calculated to place this ancient poem in a light which may at once appear intelligible and intereſting to modern readers. On one ſide of the page is given a proſe verſion, correſponding in ſtructure to the ſuppoſed metre of the original, retaining the beautiful ſimplicity of the old tranſlation, and differing from it only when the ſenſe requires correction or improvement. On the oppoſite page is preſented a poetical verſion, in which the meaning is preſerved with conſiderable exactneſs, and in which the ſimplicity of the ſentiment is expreſſed with great

great elegance of diction and an harmonious flow of numbers. The critical notes are very copious, and form the larger part of the volume.

Though we may safely recommend this publication to the lovers of sacred and profane literature, we do not sanction the judgment of the author in every part of the subject. We differ from him in particular respecting the title which should be given to the Song of Songs, and the manner in which the parts of it should be distributed.

The French critic Bossuet pronounced the Song of Songs to be a *sacred Drama*, and this opinion has been adopted by Bishop Lowth. But, as these scholars have not shewn that the poem is actually constructed agreeably to the rules of dramatic compositions, it is not to be wondered at that their opinion, however respectable, should be controverted. Accordingly, Mr. G. with that freedom which an independent enquirer always claims, and with that respect which he never refuses to learning, rejects this notion; and, supported by the high authority of Sir W. Jones, denominates it *Sacred Idyls*, forming not one continued and individual poem, but a series of poems, each distinct and independent of the rest.

"Great," says he, "as are the authorities for both these speculations, I have ventured to deviate from them in the version now offered to the public. The Song of Songs cannot be one connected epithalamium, since the transitions are too abrupt for the wildest flights of the Oriental muse, and evidently imply a variety of openings and conclusions: while, as a regular drama, it is deficient in every requisite that could give it such a classification: it has neither dramatic fable nor action, neither involution nor catastrophe; it is without a beginning, a middle, or an end. To call it such, is to injure it essentially: it is to raise expectation which can never be gratified, and to force parts upon parts which have no possible connection. Bishop Lowth himself indeed, while he contends that it is a drama, is compelled to contemplate it as an imperfect poem of this description."—(pref. i—ii.)

Of these positions, though made with confidence, we doubt the truth. So far, indeed, from being a series of unconnected Idyls or Songs, it will, when narrowly examined, appear to possess all the qualities requisite to a regular drama. The subject of the poem from beginning to end is the same; the personages introduced as speakers are the same; and though, to a modern reader, the transition in many places may seem abrupt, and the thoughts unconnected, the conduct of the piece is not suspended, but carried on under a fable regularly constructed, and terminating in a conclusion interesting and unexpected. The causes of the apparent want of connection

in the ſentiments of an ancient dramatic compoſition, muſt be manifeſt; and it is the buſineſs of a critic to remove thoſe cauſes, by pointing out the place of repreſentation; by aſſigning to the proper characters their reſpective ſpeeches; by unfolding the political event, in the hiſtory of the times, on which the fable is conſtructed; by marking the commencement and cloſe of the ſeveral *acts* or ſtages of the action; in a word, by conveying his own imagination, and that of his reader, to the place of exhibition, and thus calling the eye, as it were, to the aſſiſtance of the ear, in developing the unity of the ſubject, and ſupplying the ſmoothneſs of the tranſitions. As this object is new, and not unimportant, we take this opportunity to effect it; wiſhing that the reader ſhould take the bible in his hand, and, without inſiſting on the importance of the diſtributions into chapters and verſes, which obtain in the common tranſlation, notice the paſſages to which we ſhall refer him.

It is recorded (1 Kings i. 1) *that Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter.* This is a political event, which, from the perſonages concerned in it, would be intereſting to the Jewiſh nation, and, as ſuch, proper to furniſh the fable of the drama. The royal bride, ſent from Egypt in a ſuitable ſtyle of pomp and grandeur, arrives, with her retinue, at the palace of Solomon. This is the ſcene of the tranſaction. The lady, in the ardour of her affection, addreſſes her lover before ſhe is yet introduced to him; and, in the confidence of mutual attachment, demands of the domeſtics, at the door of the palace, an immediate introduction into the chamber of her intended lord, chap. i. 3. Being conſcious that ſhe is regarded with jealouſy by the ladies of the court, the former favourites of the king, ſhe deprecates the effects of their envy, and gives an intereſting account of herſelf, chap i. 5. 6. On being received into the bridal chamber, ſhe has the mortification of not meeting her royal ſpouſe. This being the caſe, ſhe enquires where ſhe might find him. Agreeably to the direction given her, ſhe marches out in queſt of him; and finds him at an entertainment with his concubines. Seeing the proceſſion, he riſes to receive the queen; and, paſſing many encomiums upon her beauty, compares her to one of the decorated horſes of her father, which drew her chariot, ver. 9, 10, 11. She begs that the gaiety of the banquet might not be interrupted; but that, by her preſence and perfumes, ſhe might contribute to its hilarity. This being over, ſhe ſeeks to be borne to *the houſe of delight*, and to have *the banner of love ſpread over her*, chap. ii. 4.; that is, to retire to a pavilion, where ſhe might receive the pledges of her ſpouſe's affection, and indulge in the golden dream of hymeneal

neal love. Her requeſt is complied with. Feeling herſelf already in the arms of her royal lover, ſhe deprecates the jealouſy of her powerful rivals, and conjures them not to interrupt their repoſe, not to allure him from her embrace, ii. 7. This is the concluſion of the firſt *act* of this ſimple but beautiful drama.

The lover, notwithſtanding his glowing panegyric upon her charms, is at heart cold and faithleſs. Attracted by the allurements of his old favourites, he ſecretly riſes, and leaves his young bride in the arms, not of Cupid but of ſleep. He, however, returns before the morning, and, not being inclined to offer new proofs of his attachment, ſummons her from her couch. Being awaked by his voice, while he ſtood calling from without the wall, ſhe exclaims, *it is the voice of my beloved.* 8. Conſcious of the ſincerity of her own love, ſhe with great ſimplicity aſcribes his ſeparation, not to the predominance of his paſſion for her rival queens, but to the playful diſpoſition of the young hart, who, in frolicſome gaiety burſting from his companion, thus entices her to ſport in the chace, and wanton in the breeze. The voice of the lover is heard only by the bride, who, walking on the ſtage, repeats aloud the exhortation to come abroad, *The flowers appear on the earth, and the ſeaſon of ſong is returned.* But, notwithſtanding the invitations of ſurrounding nature, to go out, and enjoy its charms, 10—17, ſhe perſiſts in requeſting him to come back, *Till the day breathe, and the ſhades flee away; Return to me, O my love.* The royal ſpouſe, however laviſh of his compliments, declines to comply with her requeſt, and immediately diſappears. The bride then riſing from the bed, ſeeks him in the ſtreets, and, having met with the guard, enquires of them where the king might be found. In conſequence, ſeemingly of their direction, ſhe finds him with his *concubines*, whom ſhe calls *daughters of Jeruſalem*, in oppoſition to herſelf, *a foreigner.* Being now made ſenſible of the oppoſition ſhe experienced, in the jealouſy and envy of her rivals, ſhe conjures them, in the ſame emphatic language, no more to uſe their ſeductive arts in leading aſtray her deſtined huſband; and propoſes to retire with him to her mother's houſe, as the only place in which ſhe might enjoy his affection with ſincerity and confidence. Chap. iii. 1—5. Here terminates the ſecond act of the drama.

Solomon, either from a ſenſe of politeneſs or real affection, immediately complies with the ſolicitation of his bride, and cauſes to appear a *palanquin* or carriage, with himſelf attired with ſuitable raiment, in order to convey them firſt to the feſtival, celebrated in honour of the marriage, and then home to the

the palace of her parent, chap. iii. 6—11. The ſcene of this entertainment is a garden enriched with the choiceſt productions of nature, and decorated in the ſtyle of eaſtern magnificence. To this place, after an elaborate encomium on the beauty and accompliſhment of his wife (chap. iv. 1—16) they are conveyed in the palanquin. The lady welcomes the genius of the breeze, to gladden their arrival with its freſhneſs, and the prince invites his aſſociates to partake of the entertainment, 16. Chap. v. 1. The exhibition of the feaſt concludes the third act.

While the king was carouſing with the gueſts, the queen retires to the bedchamber, in hopes of being ſoon followed by her royal lover. Here ſhe ſuffers her fond wiſhes to prevail over her ſenſes, chap. iv. 2, imagining that ſhe heard her beloved ſaying, *Open to me my eſpouſed, my love, my dove, my undefiled.*

She opens; and behold he was *turned away and gone.* She goes in purſuit of him; and, meeting with the watchmen, is now abuſed by them, and ſtripped of her veil, chap. iv. 6, 7. She repeats her enquiry to the virgins. Surpriſed at her ſolicitude, they demand what was in her beloved more than any other, which could thus juſtify her anxiety to find him, 8, 9. This queſtion gives her an opportunity to deſcribe the ſuperior beauty and accompliſhments of his perſon, 10—16. Here another ſcene opens. The queen, joined with the virgins, enter the garden, in purſuit of the fugitive lover, who, being diſcovered there, in order to conceal the inſincerity of his heart, and to atone for the coldneſs of his conduct, paſſes an elaborate panegyric on the charms of his royal bride, 4—11. She appears confuſed at the interview. Stung by his faithleſs behaviour, and apprehenſive of being charged with a forwardneſs inconſiſtent with female delicacy, ſhe pretends that ſhe came into the garden, not in ſearch of him, but *to behold the fruits of the valley; to ſee whether the vine flouriſhed;* and affects to withdraw, 11. She is entreated to return; and, in in order to appeaſe her wounded feelings, the virgins firſt, and then the king, compare her to ſuch objects as might gratify her vanity, and aſſure her, that ſhe ſtood high in his affections and eſteem, vii. 1—10. The encomium produces the deſired effect. In the ſincerity of her own heart ſhe believes the ſincerity of her lover's, and exclaims, *I am my beloved, and my beloved is mine,* vii. 10. Being, at length, made ſenſible that his conduct is owing to the ſeductive arts of her rivals, ſhe invites him to go with her into *the fields,* to *ſee the vineyards,* to *behold the flowers of the vine, and the bloſſoms of the pomegranate,* to inhale *the fragrance of the mandrakes,* and *taſte delicious*

cious fruits, vii. 10—13. The lover, however cold and hesitating, complies with her request, and receives from her lips expressions of her love the most undisguised, impressive, and simple. *O! that thou wert my infant brother, sucking at the breasts of my mother: then, should I find thee abroad, I would kiss thee; nor should I be reproached for my love*, viii. 1. She then proposes to lead him to the house of her mother, as the only place where she might secure his affection, and enjoy it without the pangs of jealousy and disappointment. She receives the assurance of his regard, viii. 3; and she again conjures the daughters of Jerusalem not *to stir* nor *awake* her beloved, 4. This is the conclusion of the fourth act.

The scene of the next is laid in the palace of the mother. The king and his bride advance towards it in their palanquin, accompanied with a grand cavalcade; and the domestics are represented as seeing it at a distance, and asking each other, *Who is this that ascendeth from the wilderness leaning on her beloved*, viii. 5. On entering, they immediately visit the spot which gave birth to the royal bride. *Here thy mother led thee forth*, was his observation; and the reply she makes is that of a person whose heart was entirely absorbed by love and jealousy, *O! set me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death*, and *jealousy cruel as the grave*, 6.—The drama concludes with a sort of epilogue, in which the lady gives some account of her family and fortune, and which displays, through a thin but well wrought veil, the moral of the piece.

This analysis, which, we hope, will be deemed not uninteresting, on account of its novelty, proves, in opposition to the author, that the Song of Songs is really a dramatic poem, constructed agreeably to the strictest rules, and possessing all the requisites of that species of composition. The fable is a political event of known and acknowledged importance: the action is complete, possessing a beginning, a middle, and an end, and composed of scenes, the shifting of which, if observed by a modern reader, as by an ancient spectator, would have preserved the conduct of the piece uniform, easy, and consistent. The plot, it must be allowed, is very simple, the intricacies of it arising only from those unforeseen impediments which were thrown, by rival beauties, in the way of the royal bride, and which threatened to deprive her of the object of her attachment. The catastrophe is the triumph of honourable love over the allurements of seduction, and the security of virtuous enjoyment over the torments of jealousy and illicit fruition. Our author has therefore mistaken the nature of the poem, and has, we conceive, done it no essential service by the

distribution

diſtribution of it into diſtinct and independent *idyls* or *ſongs*. We muſt, however, do him the juſtice to obſerve, that, as the ſeveral parts are aſcribed with accuracy to the reſpective ſpeakers, the unity of the deſign and action, though inconſiſtent with his favourite hypotheſis, may yet be traced and diſcovered, by overlooking his diviſions.

A queſtion of ſtill greater magnitude remains to be decided. Is the Song of Songs a mere repreſentation exhibited to the ſenſes, and terminating in a literal ſignification, or does it withal contain a leſſon of moral or religious inſtruction, addreſſed to the underſtanding, but concealed under the veil of allegory; and thus claim the title, which it has ever borne, of being deemed a *ſacred* poem. In the ſolution of this queſtion, we have the pleaſure to agree with our author. He adopts the latter ſuppoſition, though he has not attempted (which we wiſh he had done) to juſtify his opinion, by drawing aſide the veil of myſtery, which has hitherto concealed its ſublime and ſacred dictates from the eye of the underſtanding. The moral of the poem, when pointed out, will appear moſt obvious. The commonly received interpretation is dark, fanciful, and abſurd in the extreme. The true hidden ſenſe to be developed is marked by the oppoſite qualities of propriety and clearneſs, and is founded on the plain and ſimple analogy ſubſiſting between the literal and metaphorical uſe of the terms adopted, and the ſcenes exhibited. If this be the caſe, another eſſay, employed in the further examination of this valuable work, will not be deemed ſuperfluous. One of the moſt beautiful pieces among the Jewiſh ſcriptures will be ſtripped of the myſtery and fiction which diſgrace it; and one ſtumbling-block removed in the way of the ſerious enquirer, by rendering that rational and ſolid which before appeared fanciful, and even chimerical.

[*To be continued.*]

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